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Society for the Propagation of the Gospel in Foreign Parts.

THE

RESULTS OF 180 YEARS OF WORK,

AS SET FORTH IN

Letters of Colonial & Missionary Bishops,

EXTRACTED CHIEFLY FROM THE

ANNUAL REPORT FOR THE YEAR 1881;

TO WHICH ARE ADDED

Some Historical Notes of the Growth of the Church and of the Society's labours in divers parts of the World.

"Quæ regio in terris nostri non plena laboris?"

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,
19, DELAHAY STREET, WESTMINSTER, S.W.

"And if we want encouragement, I think we may find it in a feature presented by our last Report. Those of you who have read it—I am not sure that reports of missionary societies are read as much as they ought to be—will remember that it contains letters from more than forty Bishops of dioceses or missions which have been founded through the agency of our Society or have been assisted by it. Now I would have you to consider in your own minds what these more than forty letters mean, what it is to which they testify? I will allow any one who wishes to do so to pick holes in the letters, to make drawbacks here and qualifications there, and to appraise the whole upon any principle of valuation which he may choose to lay down; and after all I defy him not to admit that there is evidence in these letters of work deep-laid, widespread, and permanent. The work that has been done through the agency and help of the Society for the Propagation of the Gospel is such that you cannot conceive any deluge that can sweep it away. I do not say that we have met with unvaried success, that we have made no mistakes, that we have incurred no failures; but I do say that our work, now extending over something like two centuries, is an important item in the religious history of the whole world. We are not only a Society *for* the Propagation of the Gospel, but we are a Society that *has* propagated it, and whose work of propagation is obvious to all those who open their eyes to see, or who will read the Report to which I have referred."—*Extract from a Sermon preached by the Lord Bishop of Carlisle in St. Paul's Cathedral on the 181st Anniversary of the Society, June* 14, 1882.

Those into whose hands this book may come are requested to circulate it or otherwise to make its contents known as widely as possible.

Society for the Propagation of the Gospel in Foreign Parts.

I.—ORIGIN OF THE SOCIETY.

About the year 1696, when Dr. Thomas Bray was appointed Commissary of the Bishop of London for Maryland, many faithful Churchmen in England were awakened to the fact that after sixteen centuries of Christianity "not more than one fifth of the population of the world bears the name of Christian"; and they were moved by God's Holy Spirit to give their attention particularly to the spiritual wants of those fourteen colonies on the coast of North America, which were then subject to the British Crown. In that strip of land peopled by 240,000 colonists, and extending from Maine to South Carolina, some provinces were without any public form of religion; five are described as without any professed members of the Church of England; its ministrations were accessible only at a few places in Virginia, Maryland, New York, and at Philadelphia and Boston; and the neighbouring Iroquois and Yammonsea Indians had been partly instructed only by the Jesuits and the New England Society. To extend the Gospel there first was the object of Dr. Bray and his friends. Knowing that they might form themselves into a voluntary society, they deliberately preferred acting under authority as a chartered body. His zealous efforts were powerfully aided by Archbishop Tenison, Bishop Compton, and other bishops; by the Lower House of the Convocation of Canterbury, in which a committee was appointed in March, 1700, to consider "the best means of promoting the Christian religion in the Colonies"; as well as by some eminent laymen. At length, after meeting only rebuffs and failures for five years, the Petition of Dr. Bray, supported by Archbishop Tenison, succeeded in procuring, on 16th June, 1701, a Charter under the Royal Seal of King William III. constituting ninety-six persons the first members of a corporate *Society for the Propagation*

3426

of the Gospel in Foreign Parts. On April 6th, 1882, the old Charter having been found to be not in harmony with the present condition and wants of the Society, Her Majesty was graciously pleased to grant a Supplemental Charter, which will simplify the Society's operations, and by representation will give to all its members a share in the administration of its affairs.

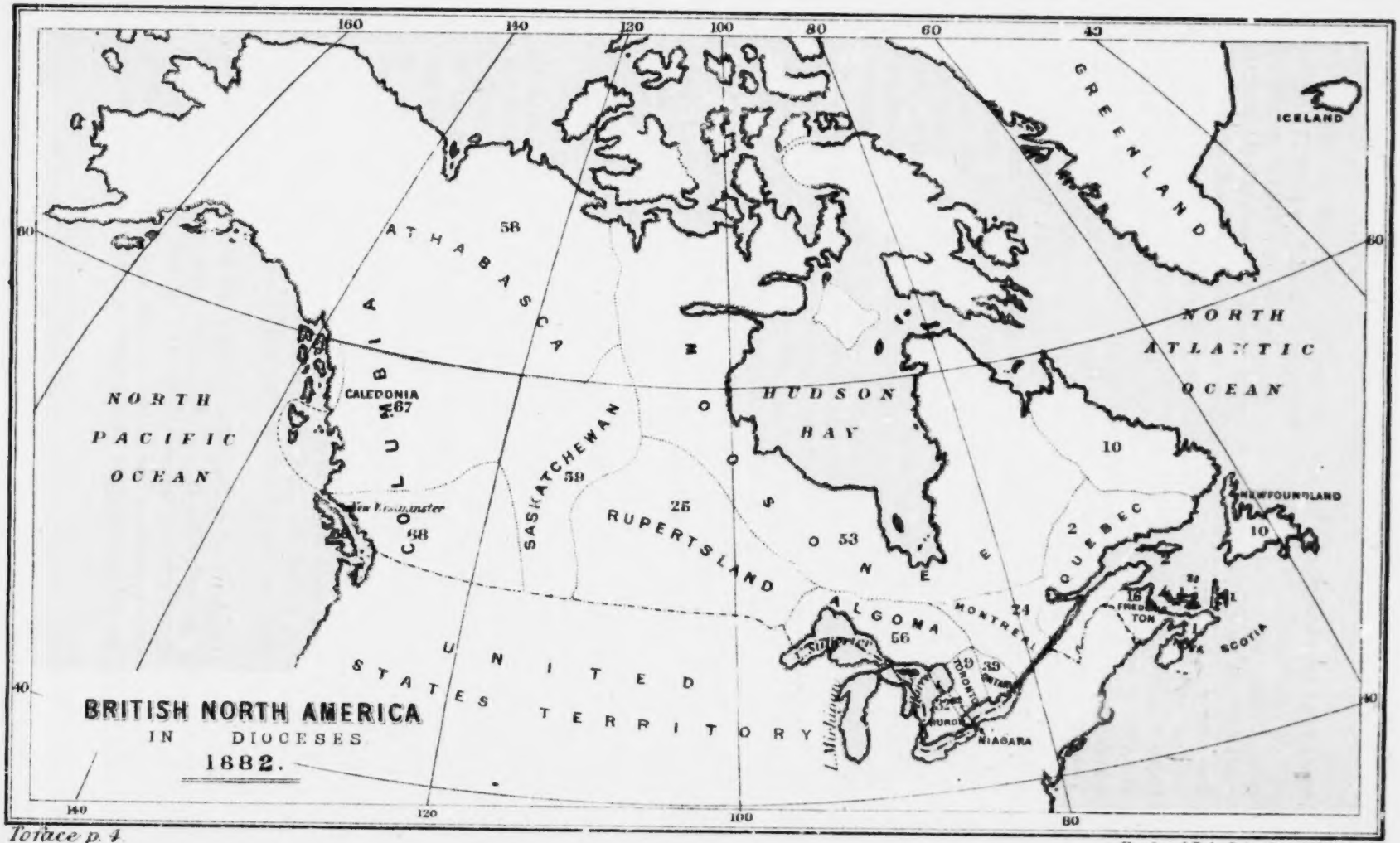
The circumstances which called the Society into existence are stated both in the Petition presented by Dr. Bray, and in the Charter, to be:—(1) That in many colonies the provision made for ministers is very mean. (2) That many other colonies are wholly destitute of a maintenance for ministers, and the public worship of GOD. (3) That for want of such maintenance many of the King's subjects are without the administration of GOD's Word and Sacraments, and seem to be abandoned to atheism, infidelity, and superstition.

With the ultimate hope, therefore, of promoting the glory of GOD by the instruction of those people in the Christian religion, the Society was directed by its Charter to endeavour (1) to provide a sufficient maintenance for an orthodox clergy to live among them; (2) to make other provision for the propagation of the Gospel in those parts; and (3) to receive, manage, and dispose of the charity of His Majesty's subjects for those purposes.

When the Society began to set about the work for which it had been called into existence by the united voice of the Spiritual and Temporal Rulers of the land, it was found that its work consisted of three great branches, (1) the care and instruction of our own people settled in the colonies; (2) the conversion of the Indian natives; and (3) the conversion of the negro slaves. The first Missionaries of the Society, the Rev. George Keith and the Rev. Patrick Gordon, sailed from England on the 24th April, 1702, and landed at Boston in North America on June 11th. Other clergymen, schoolmasters, and presents of books were sent immediately afterwards to the continent of America, and to the British factories at Moscow and Amsterdam.

II.—NORTH AMERICA.

As has been already mentioned, the portion of the North American Continent which is now known as the United States, was the scene of the Society's earliest labours. Until 1784 it was busily engaged in planting the Church of Christ in those regions, and in assisting the members of that Church in their urgent demands for the episcopate. Among the labourers, whose heroic careers are apt to be forgotten and pushed aside by more recent triumphs of Missionary service, was John Wesley, who for two years was a Missionary of the



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Society in Georgia. When the war of Independence broke out in 1775, the Society supported seventy-seven clergymen in the States, and these suffered most severely for their steady attachment to their Church and king; many of them barely escaping with their lives to England, or to the neighbouring provinces of Canada and Nova Scotia, which still retained their allegiance to the mother country. The peace of 1783 found the Church in America wasted and almost destroyed. Virginia had 164 churches and ninety-one clergymen at the beginning of the war; at the end of it very many of her churches were in ruins (some of which remain to this day), and of her ninety-one clergymen only twenty-eight remained.

Yet out of this very scene of death came life. The same stroke which had severed the colonies from England, had set the Church also free to obtain for herself at last that gift of the episcopate which had been so long denied to her earnest and passionate longings. As soon as the peace was made, Dr. Samuel Seabury, one of the Society's Missionaries, being elected Bishop by the clergy of Connecticut, went to England for consecration, which he at length obtained from the Bishops of the Church of Scotland, on the 14th November, 1784. Three years afterwards, Bishop White, of Pennsylvania, and Bishop Provoost, of New York, were consecrated in Lambeth Palace Chapel, on the 4th February, 1787, and Bishop Madison, of Virginia, was also consecrated in England, in 1790. By these four Bishops others were duly consecrated as occasion called for it, and new bishoprics were created, until their number has now increased to sixty-five, the number of clergy being more than 3,000.

This mighty Church, which has now nearly completed its first century of independent life, has not only covered the land of its birth from the Atlantic to the Pacific, but has also sent out Missions (the last five under episcopal leadership) to Greece, to the West Coast of Africa, to China, to Japan, to Haiti, and to Mexico; and wherever her borders have been extended her members have carried with them a lively gratitude for the fostering care of the Mother Church and of the Society which was its sole instrument in sowing and nurturing the precious seed. Indeed, the Society has always been regarded by our American brethren as synonymous with the Church of England: from father to son the tradition has been handed on, and the Bishop of Albany said, at the great meeting held in connection with the Lambeth Conference of 1878, that long before he knew the meaning of the letters S.P.Q.R., his father (who was also Bishop of Albany) had taken care to teach him the meaning of the letters S.P.G.

On the occasion of the Society celebrating its Jubilee in 1851, the American Bishops were invited by the Archbishop of Canterbury (Sumner) to take part in "the first celebration of a Jubilee in which all the members of our church would feel a common interest;" his Grace inquired whether "the close communion which binds the

Churches of America and England in one, would not be strikingly manifested to the world, if every one of these dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church; a Society which, from its first small beginnings in New England, has extended its operations into all parts of the world, from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint commemoration," the Primate considered "besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a missionary spirit, and so be the means under the Divine blessing, of enlarging the borders of the Redeemer's kingdom."

In reply to this invitation, the Bishops professed their readiness to act upon the Primate's suggestion, and their letters which appeared *in extenso* in the Society's Report for 1851, expressed the gratitude felt by the Church in the United States towards the Society.

As the Report for 1851 stated, "Higher or more important testimony to the value of its labours the Society could not desire; it is the grateful testimony of the chief Pastors of an independent and flourishing Church to the good effected by the early Missionaries of the Society,—men who saw but small results in their own generation, but who were, in the order of GOD'S providence, privileged to become founders of the Church in a new continent."

In 1851 the Society had long completed its work in the United States, and had left behind it a Church founded in the affections of a large body of the American people, whose hereditary connection with the Church at home enabled them to appreciate the blessings of an Episcopal Church, planted mainly by the Society's efforts as an offshoot from the Mother Church of England.

In connection with the Lambeth Conference in 1878, the American Church again availed itself of the opportunity thus afforded it of giving public expression to its continued sense of obligation to the Society for its early work in the United States. On that occasion Bishop Littlejohn, of Long Island, was invited to read a paper at a conference held in St. James' Hall on the 28th of June, 1878, and he thus summed up the results of the work first begun by the Society and afterwards more completely organised by the American Church itself in the several Dioceses, as they had increased from one in 1784 to sixty-one in 1878:—

BISHOP LITTLEJOHN OF LONG ISLAND ON THE DOMESTIC MISSIONS OF THE AMERICAN CHURCH.

"IT so happens that much of the work of this venerable Society during the first three years of its existence, from 1701 to 1704, was done in Long Island, the Diocese which, with the Providence of God, I administer. Within one mile of the spot where the Rev.

To face p. 6.

Clay, Sons & Taylor, Lith. Bread St. Hill, E. C.

George Keith, the first Missionary of this Society to English immigrants in America, held his first service my cathedral is now being erected. It also so happens that upon me devolves the privilege and responsibility of presiding over the Domestic Department of American Missions. I know not that these facts had anything to do with the request that I should read this paper; but certainly they will have much to do with the spirit in which I shall speak of the labour of this venerable Society.

"It is well known that from 1701 to 1783 the thirteen colonies of Great Britain, stretching along the coast of North America, from Maine to South Carolina, were the chief fields of work to this Society. The first Missionaries were sent to New England and Long Island in 1702. Seventy years later the Society wholly or partially supported ninety-nine clergymen and catechists in these colonies, whose population had increased during that period from 250,000 to over 3,000,000. *For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the New World.* The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. *It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting.* And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day, it cannot exceed in thankful love and earnest goodwill that which we are here to offer. Verily in that comparatively narrow coast belt along the Atlantic, which, in the eighteenth century, bounded the Christian endeavours of this Society, the little one has become a thousand, and the small one a strong nation. Those thirteen colonies comprised scarcely one-eighth of the present domain of the United States, and consequently only one-eighth of the territory over which, however imperfectly, the work of the American Church now extends. The ninety-nine clergymen and catechists of 1771 have increased to more than 3,082 clergy and 786 lay-readers. Where there was not a single bishop, there are now twenty-five bishops, while in the whole country there are to-day sixty-one. Outside of Great Britain, where there was not one organised diocese, there are now fifty-one, and ten missionary jurisdictions besides.[1] Where there was not an institution of learning of any sort under Episcopal control, there are now of our own founding thirty Collegiate and Theological Institutions. Still greater, if possible, is the change in regard to the means needed for the furtherance of the Church's fourfold work in parochial ministrations, in Christian

[1] The number of Missions in thirty-six dioceses and six Missionary jurisdictions is 959.

Education, in Foreign and Domestic Missions, and in organised Christian Charities. In place of the few thousand pounds raised in the American colonies, and contributed from this side of the water, we have annually as the result of free-will offerings from the faithful, not less than 100,000*l.* for general and local Missionary operations, and about 900,000*l.* for all other purposes of the Church;[1] while, in the form of permanent endowment for Collegiate, Theological, and Parochial schools, there are $4,764,684. Of Missionaries and catechists now at the various Home fields, Diocesan and General, there are at least 500. And this, thank God, is the return we make this day for the seed sown by this Society beside some waters in the New World more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival.

"And yet, grand as that return is, we confess that it leaves the American Church in a feeble minority in a land with over 40,000,000 of people. It is impossible to utter this confession and to bear the shame and reproach which it involves without reverting to the cause of our lamentable inferiority in spite of the faithful work done by American Churchmen. The story of that disastrous eclipse which fell upon the Mother Church in the eighteenth century has been often told, and always with humiliation. Ah, had she but done a fraction of her duty at that time, how different would have been the relative position of the Church in America to-day. Instead of the clothing of wrought gold she might have thrown over our young shoulders, we spent the first fifty years of our independent existence in gathering up, one by one, the broken threads of her corporate influence: and the last fifty in effecting an organisation which should have been ours at the start, and in combating sect prejudices and hostilities which should never have had a being. It would be useless, indeed, to recur to this but for the solemn warning it gives, now louder than ever, to this Church in its dealings with its vast ecclesiastical dependencies now covering the seventh of the globe, and out of which ought to spring, under a wise fostering care, many national Churches of surpassing power and glory. But if the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century,—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without

[1] Amount of offering in three years for Missions, Foreign, Domestic, and Diocesan, $1,303,326. Total of three years' charitable offerings in forty dioceses and six Missionary jurisdictions (not including salaries), $8,725,082. Total, for three years, of all offerings reported, $21,535,506.

bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence multitudes, which no man can number, have been swallowed up amid the sects and *isms* and unbelief of that new-grown, but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our Missionary work.

"But I must hasten on to say a word or two descriptive of the spirit and purpose of our American Home Missions, besides the work among the needy and benighted millions of our own race. We have a record among the emancipated negroes and the Indian tribes so full of interest and promise that, if time allowed, I should be glad to speak of it in detail. Would that the devoted Bishop of Niobrara were here to tell the story of his labours and successes among the rude savages of the North-West.

"Our stewardship is noble in its inspiration, but crushing in its magnitude. Everything pleads with us for zeal, energy, and forethought. In the presence of such a life and of such a future, idleness is a crime which God Himself could hardly forgive. No man need argue with us as to the only true foundations of our Republic. We know, as well as we know the sun in heaven, that unless we build the nation on Jesus Christ, and the Church which is His Body, our hopes are but wind and emptiness, and all our wonderful material growth and political development are but the harbinger of premature corruption and decay. We know that the cross of the Son of God is the only sure barrier against social convulsions marching on there as well as here under banners on which an atheistic communism has already inscribed its ominous watch-words and its terrible battle-cry. Not only to educate, but to Christianise our education, is the supreme duty of the hour, whether we consider the interests of the Kingdom of God or those of the State. Romanism is not the religion for our nation, unless its liberty and progress are doomed to an early death. Sectarianism is not the religion for it, unless it be fated to perish in anarchy and disintegration. What is called liberal Christianity will not do, unless our people are to part with every vestige of a Divine faith, and so with the fundamental condition of permanent greatness. That land eminently, ay, more than any other, if possible, needs, not theories of Christianity, but the simple facts of Christianity; not man-made systems, but God-given verities; not schools of Christian thought, not pious, voluntary societies, but Evangelical truth, pillared and grounded on Apostolic order; the unbroken historic Church, free, reformed, Catholic, purged alike of the shadows of Mediævalism and the false lights of Rationalism; offering to man life eternal through Jesus Christ, as Peter and Paul offered it to Jew and Gentile eighteen centuries ago. Even the faith once delivered, the same yesterday, to-day and for ever. If we have any mission at all from God in that continent, these are the needs which our Church is placed there to meet. She has a history, a polity, a worship, a doctrine of

Christ, a ministry which enable her to meet them. Her Missionary Episcopate, reaching from the Mississippi to the Pacific, is worthy of the best ages of the faith, counting as it does in its ranks men of surpassing zeal and heroic mould, who stand like anvils to be beaten, not broken, by the wild, strange life of that mighty region out of which a score of populous empires will soon rise. I ask you to-day to remember, with your own great Missionary apostles in your distant colonies, those men of America, and with them the less known, but hardly less deserving helpers gathered at their side—Sentinels standing guard on the outermost battlements of Zion; Messengers and heralds crying unto the incoming millions, 'Prepare ye over desert and mountain a highway for our God'; Pioneers on whom the sun takes its last look as it sinks away from our continent on the great Western sea. Remember them, pray for them in their toil, and loneliness, and poverty.

"May God speed the work of this Society in the future as in the past. The greatest, the most enduring, the most fruitful of all Missionary organisations of Reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the world."

The Society's work in the United States being thus completed, and the American Church having become by the treaty of 1783 no longer a Church in the Colonies or dependencies of Great Britain, the Society was released from any further obligations to it, and was thus enabled to devote its energies to a like fostering of the infant Churches in those portions of the North American continent which still remained under the dominion of the British Crown, and subsequently to other parts of the world, and the following letters attest the manner in which she discharged these new obligations.

In 1703 the Society commenced work in Newfoundland; there are now a Bishop and (including Bermuda) sixty-one clergymen, with a noble cathedral, not yet completed, 114 churches, and fifty-three parsonages. The Society's grants to Newfoundland have always been large in consequence of the poverty of the people; yet in no part of the world has the spirit of self-help been more nobly displayed, or a higher value for the privileges of the Church been exhibited. The Society gave from its Jubilee Fund, in 1851, £1,000 for the endowment of scholarships in the Theological College at St. John's, and subsequently it gave £2,000 towards the endowment of the see. The grant for 1883 is £3,050.

In 1749 the Society commenced work in Nova Scotia, and, with the assistance of the Government, has continued to maintain the

Church to the present day. The see of Nova Scotia, the first on the roll of Colonial Dioceses, was founded in 1787, and Bishop Inglis was in spiritual charge of all British Possessions in North America. In the existing diocese of Nova Scotia there are 102 clergymen. The Society founded twelve exhibitions at Windsor College, gave £1,000 towards the Clergy Endowment Fund, and still grants £1,550 per annum to the diocese.

After the war of American Independence the Society followed the churchmen who emigrated from the States into Lower Canada, building its first church, and placing its first pastor at Sorel, now in the diocese of Montreal. In 1793 the bishopric of Quebec was founded, and there were in Lower Canada only six clergymen, and three in Upper Canada.

To the various educational institutions in Canada, which are now the chief sources of the supply of its clergy, the Society has been a large contributor. To Trinity College, Toronto, it gave £3,000, and an excellent site; to Bishop's College, Lennoxville, £1,000 for endowment, £1,000 for scholarships, and £250 for the endowment of a chair of theology; to the diocese of Toronto it gave, in 1858, a parting gift of £9,000, in aid of a large endowment scheme; Montreal and Huron have each had a grant of £1,000 for endowment of the clergy; and the see of Ontario was established by the help of the Society, which gave £1,000 towards its endowment; and the Missionary diocese of Algoma has received a promise of £1,000 towards its endowment. Thus, in the Canada on which the Society entered in 1784 with a single clergyman, there are now seven dioceses, with 560 clergymen, and of these dioceses four are entirely self-supporting.

In 1850 the Society became connected with Rupertsland, then almost unknown to the outer world; for fifteen years its grants did not exceed £250 per annum; but now that it has become the most promising field for immigrants that the world has ever known, its grants have been increased tenfold. The original diocese has become four; to Moosonee and Athabasca the Society has not extended help, but it has been mainly instrumental in founding the diocese of Saskatchewan, and to Rupertsland it has recently voted a grant of £4,000 for the endowment of the clergy.

With British Columbia the Society became connected in 1857, and on the appointment of the Bishop in 1859 its assistance was increased until it reached at one time the sum of £2,000 per annum. The original diocese has been divided into three; for the establishment of the see of New Westminster the Society is largely responsible; its grant to this diocese is now £750 per annum, while the original diocese, now limited to Vancouver's Island and some small adjacent islands, is considered to be able to stand alone.

There are now in British North America seventeen dioceses and 810 clergymen, and the Society's present annual grants to nine of these dioceses exceeds 12,000*l.* per annum.

Letter from the BISHOP *of* FREDERICTON.

I WILLINGLY accede to your request, to send you a summary of the fruits which I conceive to have been produced in this diocese by the assistance of the S.P.G., though the task is one of considerable difficulty. Properly speaking I must go back to the year 1769, when Mr. Wood, the Society's Missionary, paid a visit to St. John and other settlements. It was, however, in 1785 that Mr. Cooke was appointed to be the first stated Missionary to New Brunswick. I infer from the scanty records to which I have access, that the Church of England in this province always had to contend with great difficulties. A very large portion of the inhabitants were French Acadians, all Roman Catholics, who form *now* one-sixth of the population; and many of the early settlers in the neighbourhood of Fredericton and elsewhere, who came from the United States before the Revolution, were Baptists or Congregationalists. I draw a like inference from the recorded fact, that when Mr. Cooke first settled at Fredericton, the inhabitants were 400 in number, but only 100 went to church, which renders it probable that many of those who did not attend were either Roman Catholics or Dissenters. To be sure there was little to invite them, as the service was held in the "King's Provision Store," used for almost every secular purpose, amongst others for balls and dancing parties, as well as for the sale of merchandise, and probably for the sale of spirits. I think fully eleven years passed before a suitable church was completed. When I now tell you that at Easter this year we had 209 communicants, as on Christmas Day, and that from Christmas Day to the Epiphany 459 communicated in the cathedral alone, besides many who went to the parish church, you will see that the efforts of the S.P.G. have not been in vain in this place, as well as in many others.

But you desire that my account should be brief.

1. Between 1785 and 1845, the year that New Brunswick received its own resident Bishop, the accounts are very meagre, and the information is, I presume, in the archives of the S.P.G. However, the clergy had increased from one to twenty-eight, the number that I found in active employment; and all the towns and many of the Missions had a resident clergyman among them. The misfortune has always been the overgrown size of the

Missions, and the difficulty of supplying every congregation with a regular service once a week.

2. Hence has arisen an earnest and, in many instances, a successful and most happy effort to divide the Missions, which could not have been done without the aid of the S.P.G., and which, even with its aid, has been found a work of considerable difficulty, sometimes from the want of men, and often from want of means. I note thirty-eight such places, either divided, or where wholly new Missions have been formed. I need not say that the services have been multiplied. There is not one of these new centres of work in which the offerings of the people to the Church have not considerably increased.

3. The completion of the cathedral, besides setting the example of a daily service and frequent communions, has immensely aided the construction of churches in a manner suitable to objects of Divine worship. Seats are fitted to be kneeling-places, and in the great majority of churches are free to all. Sacred music is encouraged and cultivated. Hymns are everywhere sung. Frequent celebrations of the Holy Communion are held. A growing reverence is observed in the House of God. Meetings of the clergy are held, at which Missionary meetings form a usual part of the proceedings of the assembled deanery. Missions have been held in country places with marked and excellent effect. And there are now scarcely any places in the whole of New Brunswick in which the church fabric has not been either built, or rebuilt, or restored and greatly improved, many of them by the efforts of the parishioners, assisted by a grant from the S.P.C.K. In St. John I have lately consecrated a new church in the parish of Trinity, the cost of which must be over £15,000 currency, and which is already adorned with many handsome gifts and memorials. This spacious building is of stone.

4. The increase of clergy is as great as could reasonably have been expected. I found about twenty-eight. They are now seventy. Each of them has as much to do as his physical strength will allow him to perform, and three services on Sunday is the rule rather than the exception.

5. In regard to communicants, I notice the pleasing fact, that not only do those who communicate attend more frequently, but that those who are confirmed far more generally become communicants at once. Very great difficulties, however, surround the young in the scattered districts of the province, far from the ministrations of the Church.

6. I cannot omit the formation of a Synod. The strange misapprehensions which prevented its formation having all passed

away, our Synod has now, for several years, met in a spirit of toleration, fairness, and harmonious co-operation, nor has party spirit been allowed to interfere with its proper work.

7. The exertions of the members of the Church of England to sustain their own Church. Here it is only just that I should remind the Society that, compared with the upper provinces of Canada, ours is a very poor and backward province. The climate is more severe, the country less inviting; we have no profitable endowments arising from extensive clergy reserves, and in most cases the endowments we possess have been given by our own members, the value of the Crown glebes being extremely small. The immigration into New Brunswick has consisted almost entirely of Scotch and Irish, furnishing large accessions to Presbyterians of various denominations, and to Roman Catholics. Whilst such immigrants stand at the opposite extreme from each other, and are extremely numerous, besides a very large and powerful body of Baptists, it is obvious that the Church of England, occupying a middle ground, holding many truths in common with all, and yet having a distinctive faith not held by any other body, does not find favour with those who think that we either believe too much or too little. We find the difficulty pressing on us at every turn, especially at Confirmations. But I am happy to say that we hold our own, and that there is no bitterness or violence of controversy between us. Yet how different is our condition from that of England, where parish after parish was liberally endowed, not indeed by the State, but by the zeal of ancient generations.

We have much to thank the Society for: not only for its benevolent and constant aid, but for the tenderness and consideration with which it has permitted us to retain so much of its assistance, and for withdrawing gradually, so as not to oblige us to close many of our Missions, which would have been inevitable had the whole sum granted been withdrawn at once.

The report of our Diocesan Church Society will show the exertions made by our members to maintain their own position. By legacies we have investments to the amount of 109,000 dollars; for the widows and orphans of the clergy we have invested 13,600 dollars; for assistance to incapacitated clergy, 5,100; for Divinity scholarships, 1,200: for education of children of the clergy, 1,500. Our Missions contributed by way of assessment 14,720 dollars last year to the income of the Missionaries, besides voluntary contributions to the Church Society of 3,[illegible]00. Besides this, we pay pensions to three widows.

The Society will see from this statement how large the advance is on former exertions, and that at a time when our

general prosperity is greatly diminished, and our taxation far heavier than it used to be. I think the advance has been larger than I could possibly have expected. Add to this, that the running expenses of maintaining all our churches and parsonages fall entirely on ourselves.

It is always painful to a Bishop, in giving account of the benefit of pecuniary assistance from home, to be obliged to say so much of temporal matters, and so little on what cannot be numbered nor estimated, the spiritual benefits which arise out of the fostering care of the venerable Society. In proportion as Churchmen believe that the good seed cannot be sown in vain, that the services and ministrations of the Church of God will be blessed to the souls of men, in spite of all human deficiencies, in the same proportion will they trust that what God has sent has been blessed and prospered to the spiritual good of many thousands in New Brunswick.

To Him, as the author of all good, we ascribe all the praise, and to ourselves all the shame of not having done more, and of not having done better.

JOHN FREDERICTON.

Letter from the BISHOP *of* NOVA SCOTIA.

THE earliest date of the extension to Nova Scotia of the labours of the venerable Society with which I am acquainted is 1749, when, with a view to the colonisation of the province, the British Government applied to the Society, requesting it to send a minister and a schoolmaster to each of six townships, undertaking to set apart lands for their maintenance. To this application the Society cheerfully responded, and "came to a resolution of providing clergymen and schoolmasters as settlements should be formed, and the occasions of the colony should require." The Society at that time so actively interested itself in this province, that it made a special appeal for additional funds to be expended here; and from that date has continued its fostering care with the most beneficial results. Indeed for a long series of years the existence of the Church in many scattered settlements depended almost entirely upon the support furnished by it. Its efforts, moreover, secured in some places permanent endowments, through the allotment of lands by the Government. Some portions have been lost through their appropriation by squatters, and some are even now almost

valueless; but still much benefit has accrued in several districts.

There are doubtless among the Society's records abundant details of its operations in the province up to the time when the great change was made in the condition of the Colonial Church by the creation of the first see in 1787, and the consecration of Dr. Charles Inglis as Bishop of Nova Scotia, with jurisdiction over the whole of British North America. Unhappily the progress of the Church was delayed by the non-residence of Bishop Stanser, until he was at length induced to resign, and was succeeded by the Rev. John Inglis in 1825.

In 1833 the resources of the Society were crippled by the withdrawal of the annual grant voted by Parliament, but good service was done to this diocese by the arrangement made with the Government, that the Missionaries then officiating should be paid during their lives the stipends which they were then receiving. Of the twenty-eight there are now only three remaining; but for nearly fifty years the diocese has been deriving benefit from the arrangement then effected by the Society. On the death of Bishop Inglis in 1850 the income of the Bishop ceased, by the withdrawal of the Parliamentary grant of £2,000 per annum; and again the Society intervened and procured for the diocese a moderate endowment after my appointment in 1851.

Of the benefits derived from the venerable Society during the thirty years of my Episcopate, I am happy to be able to speak without hesitation or reserve, from my own intimate acquaintance with the circumstances of the several Missions. And I deeply regret that it has been deemed necessary to withdraw, to a great extent, the aid which has been productive of so much good. From a knowledge of the extraordinary growth and prosperity of some of the British colonies, it has been supposed that everywhere, after a few years, the colonists must be able, to a great extent, to provide for themselves. But this is an unwarranted assumption, and the inferiority of Nova Scotia may be inferred from the fact that the city of Halifax, now full 130 years old, contains only about 30,000 inhabitants, although it is the only town in the province large enough to deserve the name of town. Then our villages, even when large enough to maintain a resident minister, are so divided among the several denominations of Christians that no congregation is strong enough to maintain its own minister without external help. Then we have round our whole coast settlements of fishermen, whose condition appears never to improve beyond the limits of one or two successful seasons, followed by an equal number

of failures, while all are suffering from the very high duties, imposed since the creation of the Dominion of Canada, by the distant Central Parliament at Ottawa. The increase in population of the whole province is very small compared with what it ought to be, because many, and those generally the best, of our young men and women go to the United States. This is the common complaint of the clergy, that those whom they have trained, and to whom they have looked as the future strength of the Church, leave them at the very time when they are beginning to be useful.

From the above statements the Society will perceive that we are still dependent upon its aid in many of our Missions, so far that without it the efforts of the people would be of no avail, because they cannot, unaided, make up enough for the maintenance of a clergyman. Let it not, however, be supposed that we are forgetful of our own duty in this matter, and relying altogether upon external help. Since my arrival we have raised an endowment fund amounting to about £30,000, to which the Society at its inception contributed £1,000. We have also a fund for the relief of superannuated clergymen, and another for the benefit of widows and orphans. We have also our Board of Home Missions, working under the control and direction of the Synod, and the congregations are all required to do their part before they can obtain aid. We have thus endeavoured, by all the means in our power, to obviate the evils arising from the gradual withdrawal of the Society's aid, to prepare the parishes to be self-supporting; but still we have been unable to prevent the closing of some churches, and the departure to more prosperous countries of some of the clergy. Therefore I am afraid that unless the Society is enabled to continue its grants to this diocese, the fruits of some of the money expended in former times will be lost, and the people will be swallowed up by some heretical sect.

I have spoken mainly of Nova Scotia, but much of what I have said applies equally to Prince Edward Island, or, indeed, I might say more so, and the Church of England can only hold its ground there as a Missionary Church largely aided by a Missionary Society.

I have to regret that little has been remitted to the Society towards its Missionary work elsewhere; but the wants of the Missionary diocese of Algoma have been brought before us with the appeals of our Provincial Synod so forcibly that our people have been induced to send there what they have been disposed to contribute for purely Missionary work. I am glad to see on the cover of the last Report that the Society still recognises the

work for which it was originally founded in the Colonies of the Empire, as that on which its funds should be principally expended, notwithstanding the many calls to minister to the heathen; and I trust that it may ever be supplied with abundant funds for this work, in the performance of which it may justly claim the confidence and support of Churchmen of all shades of opinion.

H. NOVA SCOTIA.

Letter from the BISHOP *of* QUEBEC.

IN answer to your request I beg to send you a summary statement of the fruits produced in this diocese by the assistance extended to it in the past, especially with reference to the present condition of the diocese; and to the encouragement given by the Society's grants to its independence and development from within.

I should premise, however, that the "present condition of the diocese" will hardly give a view of the benefits received from the Society; its low condition being in fact owing to the success of the work. The rich and prosperous parts of the diocese have done so well as to be able to be cut off from it. And in these, or most of these, the Church is now self-supporting, the present diocese of Quebec being but the exhausted parent of this thriving offspring.

The diocese of Quebec, then comprehending the whole of Canada, was constituted in 1793.

The Society for the Propagation of the Gospel was connected with it from the first.

For the year 1793 I have no records.

In 1794 I find in the diocesan book four appointments: Commissaries for Upper and for Lower Canada, a Rector for Christ Church, Montreal, and a master for the school at Three Rivers.

In 1839 the diocese of Toronto, consisting of the whole of Upper Canada, was established.

This diocese has subsequently been divided into the Sees of Huron, Ontario, Algoma, and Niagara.

In 1850 the remainder of the original diocese was again divided into the dioceses of Montreal and Quebec.

The mere enumeration of these successive stages in the growth of the Church indicates the greatness and permanence of the Society's work.

The small seed has grown into a stately tree, and the one

diocese has now become seven, out of which at least four are able to stand alone.

And this has been in the main the work of the S.P.G.

The Imperial Government paid formerly the salary of the Bishop of Quebec, and that of some few clergymen, and some lands were set apart for the maintenance of the clergy.

At the time of the resumption of these lands by the Government, twelve clergymen in the present diocese of Quebec received part of their income from this source, and they were allowed to commute. The whole of this commutation money has been funded for the benefit of the diocese.

But the chief source for the payment of the clergy has been the grant of the Society. For many years the Society paid the entire salary of its Missionaries. Then the people in the several Missions were required to pay a portion.

Twenty years ago the Society changed the plan of its grants, and instead of paying a portion of each clergyman's stipend directly, made a block grant to the diocese to be administered by a Board chosen partly from the Church Society, and partly from the Synod of the diocese presided over by the Bishop.

This system has worked well. And some of its advantages I conceive to be these:—

1. The various Missions are assessed for their contribution towards the clergyman's salary according to their means.

2. The promised contributions of the people are actually collected, the Board paying the clergyman, and themselves looking to the Mission for its quota.

3. The clergyman's position is improved. He is not lowered by a sense of pecuniary dependence upon his parishioners. If he speaks to them of money matters, he speaks not for himself, but for the system of which he is part. In any event he is sure of his income.

4. There is every inducement for the Diocesan Board of Missions to make the Society's grant go as far as possible by looking out for the most favourable fields for Missionary work, by increasing where possible the assessments of the Missions, and by constituting the Missions into self-supporting parishes.

That the aid of the Society has called out, and does call out, corresponding liberality is evinced by the voluntary contributions of the diocese.

During the last year $9,000 were received from the Missions towards the payment of clergymen's salaries (Missionaries, not town clergymen), and for Church purposes of all kinds there was raised a sum of $55,728.

The number of clergy in the diocese now is sixty. Of these

thirty-six receive some part of their salary from the grant of the Society.

Of self-supporting parishes there are thirteen.

Of local endowments in process of formation there are twenty-nine.

There is an endowment (sufficient) for the Bishop's salary.

Six clergymen receive part of their salary from the fund formed by the commutation for the Clergy Reserves (there were originally twelve which commuted as above-stated). $2,000, a portion of the balance of the interest of the fund, is paid over to the Mission fund.

Bishop's College, Lennoxville, is largely indebted to the Society for its existence and maintenance. There are now thirty students in residence. And the clergy trained there are, for zeal and ability in their work, second to none.

This is the history of the Society's work in the diocese of Quebec. It is but a sketch, and a sketch of the external aspects of the work only. But the size and solidity of the external fabric suggests, if it does not reveal, the strength of the spiritual support upon which it rests.

When you look back upon the first four or five Missionaries in 1793, and see this nucleus now grown into seven organized dioceses, some struggling with the difficulties of infancy, some flourishing in the prime of a vigorous life, whilst others are contending unweariedly with the disheartening influences of increasing distress, you have reason to thank God and take courage.

J. W. QUEBEC.

Letter from the BISHOP *of* TORONTO.

IN endeavouring to form any estimate of the extent to which the diocese of Toronto is indebted to the early care and fostering assistance of the S.P.G. for its present prosperity, it must be borne in mind that the Church was originally planted in Canada through the exertions and liberality of that venerable Society.

It comes rather within the province of the Bishops of the older dioceses of Nova Scotia and Quebec, to describe the growth and development of the British North American Church previous to the separation of Upper from Lower Canada, as a distinct episcopal jurisdiction, in 1839.

The progress of the Church in the Upper Province, prior to this date, may, however, be briefly traced:

In 1785 the first Missionary, the Rev. John Stuart, who

deservedly won the title of the Father of the Church in Upper Canada, was appointed by the Society to Cataraqui (now Kingston). At this time the total population of the province was less than 10,000. Two years later, the Rev. J. Langhorn was sent out, and in 1792 the Rev. R. Anderson was placed in charge of the Mission of Niagara (where he laboured faithfully for forty years) and extended his ministrations to the Mohawk Indians settled on the Grand River reserve, of whom upwards of 500 were members of the Church of England.

The town of Toronto, then called York, was founded by Governor Simcoe in 1793.

The fourth clergyman in Upper Canada was the Rev. G. O. Stuart, ordained in 1800, and subsequently Archdeacon of Kingston; and the fifth the Rev. John Strachan, afterwards first Bishop of Toronto, ordained in 1803 to the Mission of Cornwall.

In 1820, Bishop Mountain (of Quebec) delivered his last Charge to the clergy of the province assembled in Toronto, ten or twelve in number, and at his death in 1825 their number had increased to twenty-two. Dr. Charles James Stewart, who succeeded him in the See, had visited, as travelling Missionary, the most distant parts of the diocese, where he had himself planted many churches, and on his return to Toronto in 1827, from a second episcopal visitation of this part of his immense diocese, he admitted three clergymen to priest's orders, making the number thirty, and collated the Rev. G. O. Stuart and the Rev. Dr. Strachan to the archdeaconries of Kingston and York (Toronto), respectively.

In 1833 the Government commenced the diminution of their grant to the Society for the support of the Canadian clergy, with the intimation that at a fixed date it would terminate altogether. In this year the number of clergy had increased to forty-six.

In 1836 Dr. George Jehoshaphat Mountain was consecrated as Coadjutor to Bishop Stewart, with the title of Bishop of Montreal, and it was owing to his urgent representations to the Governor of the spiritual necessities of the Canadian Church, that in 1839 he was relieved of the charge of the Upper Province by its erection into the separate diocese of Toronto: the Venerable Archdeacon Strachan being consecrated first Bishop on the 7th of August.

At this time the membership of the Church in the two archdeaconries of Kingston and York was estimated at 150,000, under the pastoral care of 71 resident clergymen, and possessing about 90 churches.

At the Bishop's first visitation in 1840, the number of clergy

had increased to 90; and during his first progress through his diocese in this year the number confirmed was 1,790, during the second 3,901. Some idea of the vast extent of the new diocese may be formed from the fact that in the Bishop's first visitation, undertaken in four journeys, during which he was absent two years and three months from his home, he is reported to have travelled about 10,000 miles, over bad roads, under every difficulty and discomfort of travel, and in canoes when it was necessary to cross the great lakes to visit the settlements and tribes of Indians on Lake Huron.

In 1840 the Rev. (now Canon) Dr. O'Meara was sent out by the Society as Missionary to the Indians at Sault Ste. Marie.[1] This good work, so dear an object of solicitous care to the Society and the similar Mission to the Huron Indians, in charge of which Dr. O'Meara was placed in 1844, have been steadily prosecuted to the present time and have been signally successful in the civilising and Christianising of the native tribes.

The year 1842 was signalised, in the diocese of Toronto, by the establishment of two important institutions, (1) the Diocesan Church Society, for the collection and administration of funds for the sustenance of the Missionary Clergy, the support of their Widows and Orphans, the aid of Divinity Students, the building of Churches and Parsonages, the dissemination of Bibles and Prayer-books, &c.—the Society was incorporated in 1844, and in drawing up the Constitution and Bye-Laws, those of the S.P.G. were, as closely as possible, followed.—(2) The Cobourg Theological College, under the charge of the Venerable Archdeacon Bethune (afterwards successor to Bishop Strachan). To this institution ten Exhibitions of the annual value of 40*l.* were granted by the S.P.G. and four by the Diocesan Church Society. It was subsequently merged in Trinity College.

1843. The University of King's College was founded in Toronto by Royal Charter through the exertions of Bishop Strachan, as a Church of England University, with a faculty of Divinity.

1844. The number of clergy was 118, and in 1848 had increased to 132.

In 1849 the first subdivision of the diocese took place by the setting off from it of the diocese of Rupertsland. This reduced the Bishop's charge to an area conterminous with what is now the Province of Ontario. In the same year, in spite of Dr. Strachan's most strenuous protestations to the Government

[1 Now in the diocese of Algoma.]

in behalf of the chartered rights of the Church, an Act was passed and received the Royal assent, secularizing the University of King's College and excluding from it all religious teaching.

In 1851, on the 1st and 2nd of May, took place the first meeting of clergy and representatives of the laity, under the presidency of the Bishop, which was the foreshadowing of the future Diocesan Synod. The body of clergy at this time numbered 150.

On January 25th, 1852, was consummated the end of the venerable Bishop's indefatigable efforts to repair the blow inflicted by the secularization of King's College, in the happy inauguration of the Church University of Trinity College. For its endowment 10,000*l.* had been raised in England, and more than 25,000*l.* in Canada. The S.P.G. generously granted 2,000*l.* towards this object, and 1,000*l.* from the Jubilee Fund as an endowment of Scholarships for poor students destined to become missionaries.

In December, 1854, another most severe blow fell upon the Canadian Church, in the final and total alienation of the Clergy Reserves. In this extremity, the clergy as a body most nobly consented to commute their reserved rights for the future benefit of the Church, and the S.P.G. came forward with its wonted liberality to assist the movement with a grant to be apportioned over three years as follows:—for 1856, 3,000*l.*; 1857, 2,500*l.*, and 1858. 2,000*l.* Then all liabilities from the Society to the diocese of Toronto were to cease. From this latter date the Church has had to stand upon its own resources, with no other external aid than the endowment of its fifteen Crown Rectories (mostly very small in amount) and the income of its invested Commutation Fund: and the best evidence of the fruits which have been realized from the judicious nursing of the early struggling years of the Church by the Society, which was most truly its first parent, is in the growth in self-sustaining strength and the successive subdivision into flourishing dioceses of the now adult and independent offspring.

In 1857, the diocese of Toronto, having obtained legislative powers to meet in annual Synod of Clergy and Laity, and to enact Canons for its own government, made the first use of these powers to set off from itself the new diocese of Huron, consisting of the western Peninsula of Ontario.

A further subdivision was made in 1862, when the diocese of Ontario was formed out of the eastern section. In 1873, the Provincial Synod created the Missionary Diocese of Algoma, relieving Toronto of the northern portion of its territory, consisting principally of Indian reserves; and finally, in 1875, the

diocese of Niagara was erected out of the western counties adjacent to the diocese of Huron.

Thus, in 1881, the once almost limitless, sparsely settled, and unwieldy diocese of Toronto is confined within the manageable area of some 12,000 square miles, 140 miles from east to west, with an average breadth of eighty-five from north to south, consisting of nine counties and 113 townships. The Census of 1871 gave to this district a total population of 389,261, and a Church population of 95,574.

Notwithstanding the successive subdivisions of the diocese, the Clerical Roll at the present time reaches 130; there are regularly served 21 city and suburban churches, 42 self-sustaining or endowed rectories and parishes, and 45 Missions receiving aid from the Diocesan Mission Fund. The number of churches actually open is 166, and service is held in some 66 stations where no church has yet been erected. In the city, which is now estimated to contain a population of 90,000, fully one-third are members of the Church of England, who possess a noble Cathedral, twenty good churches, a University, two Divinity Schools, a School for the Higher Education of Girls, and the Trinity College School for Boys at Port Hope. The number of Church Sunday School Teachers in the city is about 700, and of scholars upwards of 7,000. The total invested Capital Funds of the diocese amount to about £160,000.

It is not to be concluded that the Church is wealthy, her Missionary clergy amply provided for, or the field committed to her fully occupied; but with a supply of fitly trained men from the Diocesan University and Theological Colleges, adequate to extend the ministry of the Church to the remotest settlements, it only needs that the members of the Church should awake to the responsibility and privilege of contributing the necessary means; and it must be admitted that the resources of the country are equal, not only for this purpose, but for the work which is now happily engaging the earnest attention of the Synod, of entering the Missionary field in the regions beyond.

Whilst rejoicing in this state of independence to which she has attained, the Church of Toronto will ever gratefully acknowledge that she owes it, under God, not only to the open-handed liberality and wisely-administered assistance, but to the stimulating example of true Missionary enterprise of the venerable Society for the Propagation of the Gospel.

A. TORONTO.

Letter from the LORD BISHOP *of* HURON.

IN compliance with your request, I gladly send an acknowledgment for publication of the results which have accrued, under God, to this Diocese from the assistance of the S.P.G.; and I do so the more cheerfully because it is well known that the Church of England was originally planted in British North America by your venerable Society.

The history of my Diocese, as a separate Diocese, does not date further back than 1857; but the aid given to this section of Canada by the S.P.G. dates from the first settlement of the country. After the erection of this Diocese, your Society acted most liberally towards it, which enabled my revered predecessor —the first Bishop of Huron—to keep pace with the very rapid growth and settlement of Western Ontario with greater efficiency and success. This aid [1] has at length been withdrawn from the Diocese, that the Society may be able to help more needy portions in the Colonial Church.

Gladly do I bear here my humble testimony how much we are indebted to the S.P.G. for the present prosperous condition of the Church in this Diocese.

We began with forty-one clergymen in 1857, we have now, thank God, on our roll 132!

The contributions of our people for Diocesan and Missionary objects in 1858 was $3,540: they have this year reached the sum of $15,560 79 cents.

We have about seventy Missionary parishes in our Diocese which are more or less dependent upon aid from our Diocesan Mission Funds; and we are striving to do our part with the whole Church in Canada to assist in supporting Missionaries in the vast fields recently opened up for settlements in Algoma and the Great North West.

It is our intention also to send each year some portion of our Missionary collections to your venerable Society, as a grateful recognition of the great services rendered to this Diocese by the S.P.G.

No more satisfactory or successful Missionary work has ever come under my notice, for the thirty-eight years I have been on this side of the Atlantic, than that accomplished by Mr. Jamieson on Walpole Island; and your Society may congratulate itself that its funds have been so wisely and beneficially employed.

J. HURON.

[1] With the exception of £75 per annum to the Indian Mission on Walpole Island.

Letter from the BISHOP *of* ONTARIO.

ALTHOUGH the diocese of Ontario has not for many years been receiving aid from S.P.G., yet I gladly bear my testimony to the great service rendered by the Society at the time the diocese was organized. When I was consecrated, March 25, 1862, the greatest difficulty I had to encounter was the want of all means whereby to sustain the Mission work handed over to us by the diocese of Toronto, of which we had formed a part. I went to London that year, and I look back with gratitude to the kind interest taken in our work by S.P.G.—an interest which showed itself in a grant of £600 for three years.[1] I was thus enabled to keep up the Missions, which would otherwise have been closed,—a result that would have paralysed the work and damped our diocesan energy.

Our Clergy Sustentation Fund, which amounts now to $82,000, was indebted to S.P.G. for the handsome grant of £662, which greatly encouraged contributions in the diocese.

I gladly give this statement, both to show that we are not unmindful of the Christian kindness showed to us in our feeble days, and to stimulate, if possible, those who inquire into the working of the Society to greater liberality in the Missionary cause.

J. T. ONTARIO.

Letter from the BISHOP *of* NIAGARA.

YOU ask me for information which will "enable you to gauge with some degree of accuracy the amount of spiritual work which the Society was permitted to do in the section of country embraced in this diocese." I do not see that I can do much in that way. What I can give is only, after all, a skeleton. The Judgment Day alone can clothe those dry bones.

I would, on behalf of the present people of this diocese, express the deep feeling of gratitude which we feel to S.P.G. for having first planted the Church in it during the last decade of the last century, and for having continued to aid us till, compelled by the claims of newer, and therefore poorer colonies, which had providentially sprung up in other quarters of the British Empire, to withdraw the aid which we had so long enjoyed, and to withdraw from us the assistance to which they were justly entitled.

[1] The Society's annual grant to this diocese extended over *fourteen* years (1862 to 1878), viz., £500, £500, £500, £550, £500, £450, £400, £350, £300, £300, £250, £250, £150, £100 respectively.

And in this connection I would say, that I have been strongly impressed with the idea that it is not for a people's good to assist them too long. If Missions such as those in this country are supported for five years, it would do the people thereof good if, after that length of time, the aid was steadily lessened and they were thrown on their own resources.

In this diocese, with only two exceptions, we require the people to give towards the stipends of their Missionaries all they can be induced to give; and having entered into a regular agreement to that effect, we supplement from our Diocesan Mission Fund up to $800 for those in priest's orders, and to $600 a year for those in deacon's orders, and lead them as soon as possible to become self-supporting. We commenced this diocese in 1875 with twenty-seven Missions and only twenty self-supporting parishes to aid in the support of those Missions. The number of Missions has been reduced to eighteen, nine of them having become self-supporting.

T. B. NIAGARA.

Letter from the BISHOP *of* MONTREAL.

IN compliance with your request for a "Summary Statement" of the work of the S.P.G. in the diocese of Montreal I have the pleasure to forward herewith a tabular report, which I hope will explain itself.[1] Neither the history of the diocese of Montreal nor its accounts go back further than 1850,—the records, if any separate ones there were, previous to that time, would be retained by the diocese of Quebec. We do not now know exactly which of our older churches were built wholly or partially by grants from the S.P.G.; but the greater number of them have probably received some assistance. A colony is not conservative: it is little more than an emigrant way station; men and manners constantly changing. It is therefore very difficult to trace back the history of our settlements, and still more difficult to give in writing the true result of Mission effort, because this is not always apparent in the place where the work was actually begun. But allowing for the foregoing facts, enough visible fruit remains to fill all hearts with love and gratitude to God and man.

At the time of Mr. Doty's appointment in 1784 to Sorel, our chief settlements elsewhere were also military stations. Sorel (then called William Henry after King William IV.), St.

[1] The tabulated report is too large to appear in these pages, but it shows that the Society has established thirty-four Parishes or Missions, and has assisted by gifts either of money or of land the endowment of twelve.

John's and Chambly on the river Richelieu; Laprairie, nearly opposite the city of Montreal, and other villages, were then the headquarters alike of the army and the Church. At this day, however, these places have nothing military about them, they owe their vitality, where they exist as social centres, to other causes. Steamboats and railways have done much to determine and re-adjust the settlement of certain localities. At this moment the Quebec Government railroad is opening up the north shore of the Ottawa river, and in a few years that valley will be full of village life, where now there is the untrodden wilderness; at the same time it must be remembered that the soil is comparatively poor and the climate severe, and that few will make it a permanent home who have the means to go further west. There will be a succession of poor farmers scattered over hundreds of miles, who will remain poor and always be unable to maintain their own churches. They are not destitute, however, after the manner of the city poor, they can command a sufficiency of wholesome food and warm clothing, but little of ready money—do not, therefore, suppose that "the average contribution of the people" noted in the "tabular report," is presented in hard cash, it is often paid "in kind," that is in hay, oats, firewood, or some such commodity on which a price is laid by the people. They grow hay and oats for sale to those cutting timber, but when the lumber trade is depressed the condition of these tillers of the soil is melancholy indeed; then the business of life for six months in the year is to keep warm and fight snow and frost, whose tendency is to warp, rend, and destroy house and farm buildings, whether of wood, brick, or stone.

With trifling exceptions our city churches are unendowed, yet on these must come the onus of supporting the agricultural Mission Churches when the S.P.G. grant is entirely withdrawn. I am confident that they will do what they can; but they have first to maintain themselves, the city poor and the City Mission services, and our rich Christian men—being Churchmen—are very few. The best will in the world would not enable them adequately to supply the place of the venerable Society. Little as can be done in the city, the country can do less. There is no counterpart in Lower Canada of the English village squire. We have few men of leisure either in town or country. Those who can afford to retire from actual business dwell in the cities and employ their time in city occupations, if they do not—as is more frequent—travel in foreign countries or return to the mother land.

But thanks, under God, to the venerable Society, the Church is

now well established in the diocese of Montreal, and I grieve to mar so fair a record by words implying doubt of our ability in the future to keep up the vigour of the goodly tree. Already some of its branches show signs of weakness, in spite of every effort on the part of my honoured predecessors to render the Church self-supporting. My own episcopate, which is now in its third year, has fallen on times of commercial depression, and I have had to strain every source of revenue to the utmost in order to keep our more remote Mission stations open at all. In some instances I have only been able to do so by sending deacons and sometimes even divinity students to hold the ground, supplementing their inexperienced ministrations by occasional visits from neighbouring clergy, or by my own offices in the course of my annual visitation. The truth, however, forbids me to say, that were times ever so prosperous, there is any immediate likelihood of this diocese becoming self-sustaining in the sense that it will be able to maintain all its Missions in the state of efficiency in which they were when Bishop Oxenden was consecrated, and the Society's grant was £2,500.

It may be that we are attempting too much on this continent. The great effort to raise money for different religious and benevolent purposes is making "collection" the business of the clergy, from the Bishop to the latest ordained deacon. There is some danger in this, besides the wrong done to the great cause for which we are set apart by ordination, that our less spiritually-minded brethren mistake our motives and hurt comes to their souls. This must be watched, and the power rather than the number of Mission stations be made the test of spiritual life. Still a man called to such a responsible office as the Bishop and administrator of the diocese of Montreal will naturally feel unwilling to lose any of the ground already won for the Great Master. If in this matter he err, it will be through temptation to try too much.

I trust it will not be deemed out of place if I venture, before closing, to allude to a circumstance of personal interest. After ordination by Bishop J. G. Mountain of Quebec in 1840 (then Bishop of Montreal administering the Diocese of Quebec) your present correspondent was sent a Missionary of the venerable Society to minister to the scattered people in the Richelieu district—then to the people of the Island of Montreal and Isle Jesus—with headquarters at Lachine. In 1848 he was appointed to St. George's church in this city, first as assistant minister and then as Rector. His charge in St. George's continued until 1878, when, on the resignation of Bishop Oxenden, he was elected by the Synod, and consecrated by the Bishops of the Province,

chief pastor of the Church in this diocese. He has therefore been an eye-witness of your loving care and liberality for over forty years, and he feels now no common thankfulness to be able to report so fruitful a return for all your love and labour in past years. He prays that God will bless the work of the venerable Society, wherever that work may be, and that of souls brought to the knowledge of Christ by its instrumentality, millions may arise to give grateful testimony at the great day of account.

I commend my work and this diocese to the prayers of the venerable Society.

W. B. MONTREAL.

Letter from the late BISHOP *of* ALGOMA.

I GLADLY acknowledge that, owing to aid given to the Diocese of Algoma by the Society during the past four years,[1] much good has resulted; inasmuch as I have thus been enabled to add to my little band of workers, and consequently occupy ground which must otherwise have remained unsupplied with the means of grace.

Thus an impetus has been given to Church work in the Diocese, and the cause of the Church advanced to an extent that could hardly have been hoped for, considering the peculiar position in which it has been placed ever since it was formed.

Of a newly formed Missionary Diocese, such as Algoma, without endowments or any internal resources, and consequently dependent upon extraneous aid for the carrying on of the Master's work, a *past history* can hardly be looked for, but it is cheering to be able to report a considerable increase (as given below) in the number of clergy, congregations, and church buildings, as evidence of fruit, which may fairly be attributed to the assistance received from the Society and other sources.

Seeing that the Society's grant can only be applied towards subsidising the salaries of a certain number of my clergy to the extent of £50 each, it is not possible to credit it with any special fruit as the direct result of assistance given; but at the same time much of the growth that has been made may fairly be attributed to it, since without such aid, the number of clergy employed must have been reduced by two at least, and progress proportionally lessened.

[1] *Vide* also Sault Ste. Marie Mission to the Indians, founded by the Society in 1840 (page 22).

With thanks for past assistance rendered, and prayers for continued support, FREDERICK D. ALGOMA.

A.D.	No. of Clergy.	Churches.	Congregations.
1873	7	9	20
1880	19	42	56

From the LORD BISHOP *of* NEWFOUNDLAND.

Diocese of Newfoundland (including part of Labrador and Bermuda).

RIGHT REV. LLEWELLYN JONES, D.D., 1878.
Synod established, 1873.

Area of Newfoundland, 40,200 square miles; coast-line about 2,000 miles.

Imports and exports each about £1,500,000 sterling; colonial debt (1876), £330,000.

Population of Newfoundland and Labrador (1874), 161,374; Bermuda, 13,601.

Newfoundland and Labrador, Church of England, about 60,000; Roman Catholic, about 64,000; Wesleyan, about 36,000; others, 1,794.

Parishes and Missions, 53 (Newfoundland, 46; Labrador and Bermuda, 7). Stations, about 160 (self-supporting, 6; home Missions, 1).

Clergy, 61 (S.P.G., 42; Bermuda, 7; rural deans, 7; curates, 6).

Lay readers, 90.

Churches, 114 (Bermuda, 12); 1 cathedral.

Parsonages, 53 (Bermuda, 7).

Cemeteries and burial-grounds consecrated, 160.

Day schools under Church of England Boards, 129; scholars, 7,000.

Boys' academy; girls' school (St. John's,

Sunday schools, about 120.

S.P.G. grant, £3,700 sterling.

Collected in Newfoundland (General Church Fund), about £4,000 currency.

Bishopric Endowment Fund, about £2,000 sterling.

College Endowment Fund, £7,5[illegible] sterling.

Clergy Widows' and Orphans' Fund, £4,726 currency.

Clerical Pension Fund, £635 currency.

Cathedral Completion Fund, about £13,000 currency.

Boys' orphanage; girls' orphanage.

Collected for S.P.G., £123 sterling.

Women's Home Mission Fund (1880), £160 currency.

The condition of the diocese for 1880, as shown by the above summary, is due in great measure (under the Divine blessing) to the fostering care of the S.P.G., as the following statement of progressive work will show :—

Diocese of Newfoundland (including Labrador and Bermuda).

1701. S.P.G. founded; income, £1,537.

1703. Rev. — Jackson taken up by Society; 500 English residents, and many fishermen visiting the island (*Historical Sketches* and *Under His Banner*, S.P.G.).

1816. 5 clergy; 7 schoolmasters, mainly supported by S.P.G. in diocese of Nova Scotia. Bishop Stanser visited (*Historical Sketches*).

1821. 7 clergy; 13 catechists and schoolmasters. S.P.G. expended (Government grant, £1,000) £1,800 (*S.P.G. Report*).

1826. Bishop Inglis visited Bermuda; found 9 parishes, each with a church (*Historical Sketches*); 4 clergy (*Canad. Cler. Guide*, 1877).

1828. Bishop Inglis visited Newfoundland; travelled 5,000 miles; consecrated 18 churches and 20 burial-grounds; confirmed 2,365 (*Historical Sketches*).

1829. Archdeaconries of Newfoundland and Bermuda formed (*Historical Sketches*).

1830. 57 Missions *and stations*; 14 clergy (S.P.G., 12); 43 catechists and school teachers (S.P.G., 32); S.P.G. grant £3,195 (*S.P.G. Report*).

1839. Bishop Spencer consecrated first Bishop of Newfoundland (*Historical Sketches*), 11 clergy (*S.P.G. Report*). Consecrated 9 · 10 new churches (Bishop Feild's *Pieces*); formed rural deaneries; seminary for theological students, S.P.G. contributing £300 (6 × £50); began fund for Cathedral.

1840. 1 bishop; 26 clergy (S.P.G., 16); 1 schoolmaster (S.P.G.); S.P.G. grant, £3,785 (*S.P.G. Report*).

1844. Bishop Feild consecrated. Found 43 consecrated churches; 22 licensed rooms (all except 11 or 12 consecrated by Bishop Inglis); 28 clergy (6 deacon schoolmasters, S.P.G. £50, the rest from Newfoundland School Society); S.P.G. grant, £3,780; Bishop's stipend, £1,200 (S.P.G., £500), (*Historical Sketches*); S.P.G. Missionaries almost all receiving £200, a few (deacons?) £150. Sums paid by people "wretchedly small," say £500.

1 cemetery in St. John's for all denominations (*Plea*). "Church Society" Fund established 3 or 4 years before.

1850. Clergy, 53 (S.P.G., 36); 6 rural deaneries. S.P.G. grant, £5,415. Population, 106,000 (*S.P.G. Report*).

1859. Letter of Bishop Feild to the Society (*Historical Sketches*); 9 new Missions; 4 priests instead of deacon schoolmasters (S.P.G., 36); 25 or 26 churches consecrated; people's contributions (£400 or £500 in 1844), over £2,000. Since 1846 no new Missionary receives over £100 from S.P.G.; 13 parsonages built or purchased; new stone church in St. John's, with parsonage, and partly endowed; college built and partly endowed; S.P.G. grant, £4,987.

1860. S.P.G. clergy, 37; S.P.G. grant, £5,084 (*S.P.G. Report*).

1864. Bishop Feild's *Plea*. Churches—consecrated, 80; ready, 7; in progress, 8 = 95; consecrated by Bishop Feild, 52; cathedral consecrated, 1850; Church of England cemetery; cemetery chapel consecrated, 1859; clergy, 47 (S.P.G., 31); S.P.G. grant, £3,321 (increase of clergy, decrease of S.P.G. grant); Church Society, £2,530 (£2,000 more than 20 years ago); archdeacon; parsonages, 29 (17 since 1844); Church Ship; college, with principal and vice-president; hall, dormitories, and some land; S.P.C.K. *depôt* (established by £300 from Church Society); Church of England Academy for boys merged into general academy with Government grant (2 masters); orphanage; Clergy and Widows' and Orphans' Fund (1857); Girls' Academy, brick house purchased by Government grant.

1867. Bishop Kelly consecrated Coadjutor, August 25.

1870. Population (census 1869), Newfoundland and Labrador (part of), 146,536; Church of England, 55,000; 50 Missions; 52 clergy (S.P.G., 43); 2 bishops; 6 rural deans.

1871. Missions, 49; clergy, 55 (S.P.G., 35); S.P.G. grant, £4,472; population, Newfoundland and Labrador, 158,000 (Bermuda, 13,000); Church of England, 54,000; people's contributions, £2,360 (*Historical Sketches*).

1876. Decease of Bishop Feild and succession of Bishop Kelly.

1877. Resignation of Bishop Kelly and Synod's address to S.P.G.

1878. Bishop Jones consecrated, May 1.

Diocese of Newfoundland, 1880.

Year.	Population.	Church People.	Missions or Parishes.	Stations.	Clergymen.	S.P.G. Clergy.	Catechists or Teachers.	S.P.G Catechists or Teachers.	Churches.	Licensed Rooms.	Bishops.	Archdeacons.	Rural Deans.	Parsonages	S.P.G. Grant.	Local Contributions to stipends of Clergymen.	Consecrated Burial grounds.	Colleges.	Academies.	Day Schools (Church Boards)	Sunday Schools
															£	£					
1703	500	...	...	...	1	1	...	...	...	...	(Diocese of Nova Scotia.)	...	...	...	...	...	...	...	...	...	...
1816	...	..	...	...	5	5	7	7	...	...		...	...	...	...	...	...	...	...	...	...
1821	...	...	...	...	7	7 ?	13	13	...	...		...	...	...	1,800	...	...	...	...	...	...
1826	...	...	Ber. 9	...	Ber. 4	...	...	...	Ber. 9	...		...	...	...	...	...	...	...	...	...	...
1828	...	...	...	...	...	...	...	...	18	...		...	...	...	...	...	20	...	...	...	...
1829	...	...	...	...	...	...	...	...	...	...		2	...	...	...	...	...	...	...	...	...
1830	...	...	57		14	12	43	32	...	...		...	...	...	3,195		...	...	...	...	...
1839	...	...	...	...	11	...	...	...	27	...	1	...	6	...	...	...	...	1 Hall	...	...	...
1840	...	...	...	...	26	16	1	1	...	...	...	...	...	...	3,785	...	...	...	...	...	...
1844	...	...	...	...	28	...	...	...	43	22	...	...	...	12	3,780	500	...	...	...	...	...
1850	100,000	...	...	...	? 53	36	...	...	...	...	...	...	...	...	5,415	...	...	...	...	...	...
1859	...	...	9 new	...	...	36	...	...	69	...	...	...	...	13	4,987	2,000	...	1	...	...	...
1860	...	...	...	...	...	37	...	...	...	...	...	...	...	...	5,084	...	...	...	...	...	...
1864	...	...	...	...	47	31	...	...	95 ‡	...	...	1	...	29	3,321	2,530	...	...	2	...	...
1870	146,536 * Ber. 13,000	55,000	50	...	52	43	...	...	...	...	2	...	6	...	...	...	...	...	...	...	...
1880	161,374 † Ber. 13,601	60,000	53	160	61	42	90	...	114 ‡	...	1	...	7	52	3,700 sterling	4,000 currency.	160	1	2	129	120

* Census of 1869. † Census of 1874. Government estimate, 1880, 181,000 (Church people probably 66,000). ‡ 1 cathedral.

Letter from the BISHOP *of* RUPERTSLAND.

THE first grant of the S.P.G. to the Diocese of Rupertsland was given in 1851 to a new settlement, St. James, in what is now the Province of Manitoba. The settlers were partly pensioners, retired from the army, and partly half-breeds. The next grant was for establishing a Mission for heathen Indians with its centre at Fort Ellice—also now within the Province of Manitoba. The Western States of America were not then settled.

Wild and hostile tribes occupied the country north and west of the settled parts of the States. Manitoba could only be reached from Hudson's Bay or by the north shore of Lake Superior from Canada. The only white persons entering the country were for the service of the Hon. Hudson's Bay Company—emigration there was none.

Once a year in the autumn a vessel came from England to York Factory, and goods were carried by a lengthy and expensive route for nearly 800 miles through a perfect wilderness.

The circumstances of the country were such that there was no progress.

Communication with the States began to open up after the scenes of the Sioux massacre in Minnesota in 1862. But when the present Bishop of Rupertsland came out in 1865, the railway was only entering Minnesota, and there was a complete wilderness of 400 miles in width still separating Manitoba from the nearest weak white settlements. By 1870, when the country was transferred to the Dominion of Canada, civilised settlements were approaching, Winnipeg had started as a village of a few hundred people, and communication became easier. Some people began now to come to the country, though the expense of travelling and other causes still prevented emigration. Up to this time the diocese had been indebted for the supply of means of Grace in two districts to the Society, but there was not opportunity for wider results, and the settlements assisted remained just in the same weak state.

They have practically continued so to the present time—Westbourne is now the centre of the old Fort Ellice District—the Indians have gone. The grant is now for new white settlements, but the settlers are in a district in which there has been much distress for several years from the great rise in Lake Manitoba causing a flooding of the farms.

Later on a third grant, one of £60 for a curate in Winnipeg under the St. John's Cathedral clergy, did the Church inestimable service. This gave us a clergyman to build up a

congregation in the rising town. When a small congregation had been formed and a church built, it enabled a salary to be guaranteed to a clergyman to be placed in charge of the new parish now known as Holy Trinity. We were very fortunate in the clergyman we obtained. He soon was able to dispense with the grant.

This is now a large and important self-supporting congregation, a great help to us in all our Church work.

Had it not been for this grant we should have had to wait for a year or two till more and decided Churchmen had come. Thus the early help given by the Society to Winnipeg has secured for us from the first an excellent representation in the young city of Winnipeg, and we have consequently been behind no other Body in our opportunities, and I think, I may say, success. The same promises to be the story in Emerson and Morris, two important growing towns. The grant to Emerson was at first not sufficient, and we lost very valuable time in obtaining a clergyman. The result was that the Presbyterians and Wesleyans entered along with us. But the help of the Society has been invaluable to us in these places. And now there are other large districts entirely dependent for the supply of the means of Grace on the grants of the S.P.G.

The Missionary at Nelsonville attends ten stations, and there are many settlements where services cannot be given.

The Missionaries for Rapid City, Victoria, and the east side of the Red River, have each many settlements to reach.

In addition to this, the extensive Mission work carried on for thirty miles round St. John's Cathedral by the clerical staff of the Cathedral and St. John's College and by students of theology of St. John's College, has been largely helped, and indeed mainly made possible by grants in aid of the Cathedral Mission.

The Church of this diocese is under infinite obligations to the C.M.S. as regards its Indian and half-breed population, and is also under continued obligation to the Colonial and Continental Church Society in three old settlements, but in the towns and great districts of white settlers forming so rapidly in the past three or four years in this great country—so fertile—so boundless—the position held by the Church is entirely owing to the large and increasing aid of the S.P.G. Other bodies are being largely helped by their denominations in old Canada. The Presbyterian body of Canada has already sent nearly thirty Missionaries, and are proposing this summer to send other ten. The Church of the Ecclesiastical Province of Canada has formed an organisation for our help, but we have

yet to receive our first Missionary from it. Under these circumstances, the obligation of the Church here as a body, and of English and Canadian Churchmen coming to us in large numbers, to the S.P.G. really cannot be over-estimated.

R. RUPERTSLAND.

Letter from the BISHOP *of* SASKATCHEWAN.

I HAVE received your letter, and in reply beg to state—

(1) That the S.P.G. rendered most essential help in raising the Bishopric Endowment of my diocese. It gave two grants, one of £500, and another of £567, towards it. Besides this, I had every possible encouragement and assistance given me by the Secretaries in bringing the subject before members of the Church.

(2) The income arising from the Episcopal Endowment has not been found sufficient for the support of a Bishop in this expensive country. The S.P.G. has therefore supplemented the income by an annual grant of £200 a year for the whole period of my Episcopate, with the exception of last year, when it was £100. It has again been raised to £200 for the current year, to enable me to meet the expense of episcopal journeys.

(3) The diocese of Saskatchewan is a vast territory in the heart of the great North-West of the Dominion of Canada. The Canada Pacific Railway that is now building, and that will connect the Atlantic with the Pacific, is planned to run right through the diocese. The territory contains millions of acres of most fertile soil. Settlements are already rapidly forming, and no one doubts that when the railway is completed the country will be the home of a vast population. When the diocese was formed the settlements were few, small, and struggling. Vast bands of heathen Indians roamed over the plains. The Church of England was not represented between the Forks of the Saskatchewan and the Rocky Mountains—a distance of nearly 700 miles. The S.P.G. at once made provision for the settlers. Ordained Missionaries were settled at Prince Albert and Edmonton—the two chief points—450 miles apart. At my urgent request the Society extended its aid by opening Missions to the Indians. The Society's Missionary at Fort Macleod has done a good work among the Piegan Indians; two native catechists in the Edmonton district are working under the supervision of their ordained Missionary at Edmonton Settlement. The Society has a native pastor in deacon's orders at Saddle Lake—a Mission to Cree Indians—while in the great and

flourishing district of Prince Albert (the headquarters of the diocese) it has placed two ordained Missionaries for the settlers, and a lay Missionary to the Sioux Indians. It has voted £150 for the current year to support Indian students, to be trained as native helpers or Missionaries at Emmanuel College. Part of this grant is supporting a Sioux Indian, son-in-law to "*White Cap*," the Chief of the band of Sioux now living at Prince Albert.

The Prince Albert district consists of the settlement proper where the two S.P.G. Missionaries carry on services in two churches five miles apart—and the back country stretching to the South Branch, a distance of about twenty miles, where they have services at a growing settlement of Church people. At one of the Prince Albert churches the Bishop recently confirmed fifty-seven persons.

(4) The S.P.G. has been very helpful to this diocese in other ways. The Society is Trustee of the Bishopric Fund. It has encouraged its supporters to contribute to the establishment of Emmanuel College—the Training College for native helpers—while towards myself as Bishop it has given steady and considerate support and encouragement in various ways during the whole period of my Episcopate.

J. SASKATCHEWAN.

Letter from the BISHOP *of* NEW WESTMINSTER.

ON assuming the headship of this diocese I found four clergymen at work, in all, of whom one was supported by endowment of the Baroness Burdett-Coutts, the other three were supported almost wholly by the Society.

I proceed to speak of the results of your grants in these three instances, premising that I make no reference to work in the past, commenced under your auspices and subsequently abandoned, and that no assumption, favourable or unfavourable, is to be made from my silence in respect of such work.

(1) Rev. J. B. Good. His connection with the Society commenced, I believe, in 1861, though it was subsequently to that he removed into this present diocese and undertook the work among the Lytton Indians. Since that time he has been wholly supported by the Society, and the whole work, therefore, is attributable, under God, to the liberality of your Society. The results of this work are to be found in a Church body numbering 550 souls, including 125 communicants, or, if the district of Yale be included, 600 souls, and 135 communicants.

The condition of these people, industrially, has been hitherto such as to preclude the possibility of self-help.

(2) Rev. C. R. Baskett. His connection with the Society commenced in 1877, in a district including New Westminster, Sapperton, and Burrard Inlet. The last-named place was, however, his chief field, and I confine my statement therefore to it.

There is a Church body there numbering nearly 100, including twelve communicants. They have, during last year, raised nearly £200 towards the erection of a church, and are now in a position to supply one-half of a clergyman's stipend.

The Grant for this district ceased in June, 1880.

(3) Rev. G. Ditcham. He was established at Chilliwhack under the auspices of the Society, in 1878, but your grant ceased in June, 1880.

There is in this district only a small scattered Church community, but they have recently erected a Parsonage House and a Mission Chapel in a distant settlement, and they will, I hope, be able, before long, to support their clergyman in part.

The work of Mr. Blanchard at Yale, having been inaugurated since the date of your circular, is not, I suppose, included within its requirements.

To summarise the fruits of the Society's work, so far as referred to in this statement. The Church has been planted (and has taken root) in four districts, each of them as extensive as an English diocese, and in every instance, I believe, the plant is a healthy one, and, with cultivation, will grow into a productive tree.

In addition to the Grants which have enabled this work to be done, the Society has also assisted in the establishment of this Diocese by a Grant of £500 towards endowment of the Bishopric, and by an annual grant of £200 towards the Bishop's stipend until the endowment is complete.

A. W. New Westminster.

III.—THE WEST INDIES

The first Report of the Society records a small grant made to Jamaica in 1704, but it was not until 1710 that the Society became permanently connected with the West Indies by the bequest of General Codrington. On the estate devised by that great man a College has been built and still flourishes, which has educated the large majority of the Clergy of the West Indies. In 1733 the Society placed Clergymen in the Bahamas, now the Diocese of

Nassau, and has continued its assistance to the present time. The State has largely assisted the Church in the West Indies, and recent disestablishment has been a heavy blow. The Society has assisted in the endowment of Jamaica by a grant of £1,000, and of the See of Nassau by a grant of £1,500, and of the See of Antigua by a grant of £1,000. It also gave £500 to Nassau for Clergy Endowment, and £1,000 to the West Indian African Mission, which is at work in the Pongas Country on the West Coast of Africa.

In 1834 the Society commenced work in Guiana and gave in 1844, £500 towards the endowment of the College in Georgetown. The remarkable openings for Evangelistic work among the Coolies are set forth in the letter of Bishop Austin, who completed, on St. Bartholomew's Day, 1882, his fortieth year of Episcopal labour in an exceptionally trying climate.

Letter from the BISHOP *of* GUIANA.

IT was in the year 1834 that the venerable Society first lent a helping hand to the Infant Church in this colony. The negro slaves were in that year converted into prœdial labourers, and great anxiety was felt that they should justify by their Christian conduct the unexampled efforts which had been made on their behalf. At this critical period the Society lent its co-operation to the efforts made by the Home Government and the colonists in promoting this great object. Large sums were gathered in through special offerings; and the Society wisely entrusted the distribution of them to the two West Indian Bishops of Barbados and Jamaica. The liberality of the mother-country drew forth corresponding efforts from the various colonial legislatures and from private individuals—notably in British Guiana—and the result was soon seen in the erection of churches and school-houses, together with the additional Missionary agency of clergymen and other religious teachers. From that seasonable assistance we are profiting largely in these days, and to it we greatly owe the hastening of the time for the introduction of the entire African population to the Faith of Christ. Other religious bodies, be it said to their honour, made a similar move; but to the Church of England fell a large portion of those who became, through baptism, members of Christ's visible Church.

The Missionary spirit having been fairly roused, it happily spread; and amongst the first who took the lead in this colony in connection with the S.P.G. was the Rev. J. H. Duke, who was at that time Rector of Trinity Parish, Essequibo; and through his representations a grant was made by the Society towards the purchase of an abandoned estate, called "Hackney," near the mouth of the Pomeroon River, which was intended as

To face p. 40.

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an endowment for a Mission among the aboriginal Indians, who were to be found in considerable numbers up the rivers and creeks of that part of the colony. Several years elapsed, however, before operations were commenced at that particular spot which was too near the coast to become an Indian Mission station.

The colony of British Guiana—or, as at that time termed, the settlements of Demerara, Essequibo, and Berbice,—was not included in the letters patent issued in 1824 to Bishop Coleridge, who was designated "Bishop of Barbados and the Leeward Islands;" and it was not until May, 1826, that additional letters patent were given annexing it to that see. The charge, instead of being lessened, became so extensive that only two or three short visits were paid to the colony till 1839, when the Bishop made a more general visitation, going, for the first time, beyond the ordinary and more conveniently reached parochial boundaries. In company with Archdeacon Austin he voyaged to the Pomeroon, and became acquainted with the tribes of Aboriginal Indians that peopled the vast forests and savannahs of the interior. In his Charge, subsequently, the Bishop spoke most feelingly of his solicitude for the spiritual welfare of this docile and interesting people. His word stirred up an answering echo in the hearts of the clergy, and the Pomeroon, Ituribisci, and Kiblerie Missions were the outcome of this appeal. In the following year (1840) a young lay catechist, Mr. W. H. Brett, was sent out by the Society to commence operations up the Pomeroon river, forty-three miles from its mouth, at a place called "Pompiaco." The only inhabitants in the neighbourhood were black and coloured people, engaged in wood-cutting; but it was hoped that the Indians might gradually be induced to come in and settle down there. Their rooted antipathy to the black race, however, for some time prevented this. Of the toilsome journeyings and long and patient endeavours to obtain a hearing from these primitive children of the forest, Mr. Brett has himself given a modest account in his published works.

In 1842, on the resignation of Bishop Coleridge, British Guiana was erected into a separate see, and Archdeacon Austin was consecrated first Bishop of Guiana. In the following year, he made a laborious visitation of the whole of his diocese, and at Pompiaco confirmed forty persons and administered the sacrament of the Lord's Supper to forty communicants. It was then decided to remove the Mission to a more suitable locality. "Cabacaburi," the site of an old Indian settlement, higher up the river, was selected; a picturesque spot on rising ground, the first met with beyond the great alluvial flat that borders the Atlantic. Mr. Brett was now admitted into Holy Orders, and

continued his Missionary peregrinations with a view to bringing in new tribes to listen to "the word of the truth of the Gospel;" at the same time labouring assiduously to acquire the language of the people among whom he had cast in his lot. He was rewarded by seeing the ferocious Caribs, the gentle Arawaaks, and the homicidal Accawoios, dwelling together in harmony, and kneeling down side by side in their house of prayer, without terror or even suspicion: an all-but literal fulfilment this of Isaiah's prophecy—"The wolf shall lie down with the lamb." In 1847 Mr. Brett's health gave way, and in 1349 he was compelled to go to England for change and rest. On his return to the colony in 1851 he undertook parochial work, and in October of that year a vacancy in the Rectory of Trinity Parish afforded the Bishop an opportunity of placing him in a position to superintend the Missions which he had planted and tended with so much zeal and devotedness. In this year the Cabacaburi Mission was visited by the Bishop, who administered the rite of confirmation to fifty-four persons; thirty-three infants and four adults were baptized; and on the following day seventy-one persons (including the newly confirmed) partook of the Lord's Supper. The chapel was crowded; and it was a grateful and edifying sight to mark the considerate attention of many of the Arawaak Christians, neatly attired, civilized and softened by Christianity, in making way for their Caribisi brethren, whom, in days gone by, they had regarded with fear, as being their superiors in many a fight . . . . . the very tribe, moreover, whom they had once pursued with all the deadliness of Indian warfare, was now holding out the right hand of fellowship, in love requiting injury. This was a glorious example of the work of Christianity.

Mr. Brett's first converts were from among the Arawaaks: but he made persistent efforts to influence the Warows—the most degraded of the Indian tribes of Guiana. The only response they made was: "God's word is good for the Arawaak; not good for the Warow." Still the undaunted Missionary persevered. Just as he had penned in his diary the words—"All my efforts are of little use," he received intelligence from the catechist at Hackney that some Warows had commenced attending his instructions there. This encouraged Mr. Brett to found a new Mission for these people at the junction of the Moruca and one of its affluents, the Haimara-Cabura. Although this Mission, in its early days, had to pass through many trials, yet its success was never called in question. In 1865, when it was visited by the Bishop, 881 Indians, belonging to five different tribes—some from the far interior—were assembled. Among them were 216

Accawoios, a tribe which furnishes the pedlars and news carriers of the whole Indian race in these parts. Since 1853 these people had begun to settle at Cabacaburi; and in 1863 it was reported—"There are *many Accawoios* coming from the interior to reside at this station" (Waramuri). "Who can say," writes Mr. Brett, "what the effects may be on the tribes inaccessible to us, if these rovers receive and spread Christ's gospel in its power? It is God's hand that is working, as our teachers at each Mission thankfully acknowledge; saying, 'We did not fetch them, but He has brought them to us.' He can do more if we ask in faith." Reading these words with the comment supplied by last year's marvellous ingathering of the Paramunas,[1] what reasons we have for sincere thankfulness and confidence that our labours will not be in vain in the Lord! Of this movement it may hopefully, if not confidently, be said, taking up Mr. Brett's words in a recent letter to the Bishop, that, "its results, under God, will be the spiritual conquest of Guiana, within and without our western boundary."

Of the other Indian Missions in the colony, those at Ituribisci (Essequibo) and Kiblerie (Mahaicony Creek) were established about the same time as that in the Pomeroon; Akyma, Arampa, Muritaro, Malali (Demerara River), Coomacka (Berbice River), are of later date; and Orealla (Corentyn River), and St. Edward's, Macedonia, and Thessalonica (Essequibo River), are yet in their teens; while Mr. Heard's new Mission in the Waiini is little more than a year old. None of these have been dependent on the S.P.G.; but of all of them it may be said, that the example of the liberality which planted, and the zeal and devotion which, under God, sustained and enlarged the Cabacaburi and Waramuri Missions, is due the success which has attended their inception and continuance. So satisfied was the Government of the advantages afforded by the establishment of Christian Missions among the Aborigines that it has within the last six years provided a salary of £400 per annum for Missionary Curates for the Pomeroon and Essequibo rivers respectively.

For myself, I have been under so many obligations that I know not how to express my thankfulness and gratitude; and the only response I can make for so much kindness will be, as it appears to me, in increased devotedness in years to come, be they few or otherwise, to that holy cause which has been so nobly and perseveringly pursued by the Society for the Propagation of the Gospel from the first hour of its existence until the present time.

There can be very little doubt that the extension of Christi-

[1] See *Mission Field* for January, 1881.

anity among the Aboriginal Indians has been powerfully promoted by the circulation of cards containing the Lord's Prayer, the Apostles' Creed, and some elements of Christian truth, printed by the S.P.C.K., and illustrated with vignettes depicting some of the most striking events recorded in the Bible. These cards, written in the various Indian dialects, having been distributed to persons who had received some instruction at the Mission stations, have in numerous instances been found to have been instrumental in bringing utter strangers to apply for baptism and Christian teaching.

A considerable portion of the New Testament has also been translated by Mr. Brett into some of the principal Indian dialects and published by the S.P.C.K.

But the indebtedness of the Church in Guiana to the venerable Society is not limited to efforts put forth to render the emancipated African slave worthy of his new position, and to the Missions among the Aborigines. When, after emancipation, it was found necessary to supplement the uncertain labour rendered by the negro population, a system of immigration from the East Indies was set on foot and has continued, almost without interruption, from A.D. 1845 to the present time. The Bishop wrote, (17th October, 1846) "Our clergy have much to contend with now that immigration has fairly set in to our shores. 4,000 Coolies have already reached us, and 6,000 are expected within six months." Up to the 30th June, 1879, no less than 118,809 of these people had arrived in the colony from India. It may be conceived what a hopeless task it would have seemed for a weak and struggling branch of the Church, unaided, to attempt to evangelize this mass of heathenism, speaking a very Babel of unknown tongues. I naturally appealed for additional assistance, and the S.P.G. generously increased its grant to the diocese. This enabled me to contribute £180 per annum in aid of the salary of two ordained Missionaries who could speak to the Coolies in their own language. One Missionary had already been appointed by the Government; but there are now, not only three ordained Missionaries, but also a goodly number of Catechists, labouring to extend to the new comers that Gospel which it would seem that the providence of God had directed their steps hither to hear for the first time. Without the Society's aid it would have been simply impossible to carry out the existing arrangement; while the exhibition of so much earnest work has encouraged the laity to come forward and assist in providing the moiety of the Missionaries' salaries—the condition on which the Government grants money for religious purposes.

If there has not been the same startling movement amongst the 13,019 Chinese who have been introduced into this country, we have the encouraging assurance that a fair proportion of those who have become Christians are thoroughly in earnest; and there have been characters amongst men and women—especially amongst the latter—which have recalled to mind very vividly the stories of the early converts to the religion of the Cross. In Georgetown there is a neat little Chinese church, and the following testimony from the Rev. A. B. Hutchinson, of Hong Kong, will show that the Church has not been unmindful of her duty to this intelligent race:—"John Wong-a-chun, whom we owe, under God, to your work, is our best catechist. . . . . I am hoping that as time goes on and others return to China, we may find more such faithful workers as he, resulting from your work in Demerara."

Both East Indian and Chinese Christians have been supplied with the Scriptures and other books in their respective languages.

It is deserving also of record that the Chinese at a settlement which has been formed on the banks of the Camounie Creek, a tributary of the River Demerara, have, no one prompting them, set about the erection of a church. The first portion of this very substantial and comely building was laid by me in the autumn of 1880.

It is a singular and happy coincidence, whilst speaking of these people, that my first confirmation held this year was in the Chinese church, St. Saviour's, Georgetown, when thirty-five candidates were presented to me, nineteen males and sixteen females. I took the opportunity of expressing my thankfulness that the new year had been so ushered in—may it indeed be a happy omen of future victories of the Cross over heathenism during this year of Grace 1881!

Without for a moment derogating from the high honour attached to the S.P.G. for its glorious enterprise of winning souls for Christ in all lands, it is due to the colony itself to mention that considerable assistance has been rendered in the blessed work by private benevolence. In the very first year of its existence (1852) the Guiana Diocesan Church Society voted $30 towards supplying a boat for the Pomeroon Mission, and in the following year $200 for repairs to the Missionary's house at Cabacaburi; and since that time a large proportion of the Society's income has been expended on Missions to the aboriginal tribes and heathen immigrants.

From its very foundation this has been essentially a Missionary diocese; and although—from the sparseness of its

population and the difficulties of communication—the work of the Evangelist is attended with innumerable obstructions; still, in spite of all drawbacks, such evident marks of success have been vouchsafed, as are sufficient to assure us that the blessing of God has rewarded faithful toil. Moreover, when we cast a retrospective glance over the interval that separates us from the time when William Henry Brett (*Clarum et venerabile nomen*) arrived in the colony we may well say—"What hath God wrought!"

To the venerable Society be all gratitude rendered for setting before us our duties and responsibilities with regard to the propagation of the Gospel, and for the encouragement afforded us by its own generous efforts amongst those who are "ignorant and out of the way" of salvation in our land. *Laus Deo.*

W. P. GUIANA.

Letter from the BISHOP *of* ANTIGUA.

1. IN reply to your circular, I may first of all gratefully record that Antigua and the Leeward Islands do not appear to have been overlooked in the early efforts which the Society put forth to carry religious instruction to the large slave population. These natives of Africa and their descendants had existed in the West Indian Colonies for about a century and a half before the latter were erected into two dioceses in 1824. There are traditions of the labours of an occasional Missionary among them in olden times; and twelve or fourteen years after the abolition of the slave trade, *i.e.* in 1817 or 1818, the Rev. James Curtin was sent out to Antigua (I think by Bishop Porteus' Society for the Conversion of the Negroes, now known as the Christian Faith Society) at the same time that the Rev. J. H. Pinder—afterwards Principal, first of Codrington College, and then of Wells Theological College—was appointed chaplain of the Society's Trust Estates in Barbados. Up to that period, the ministrations of the parochial clergy supported by the legislatures of the several colonies, few in number and not always easily provided, were almost exclusively confined to the white population; but these and one or two other Missionaries were preparing the way for the great work of Evangelization which was to receive a new impulse from the appointment of two Bishops for the West Indies in 1824.

2. It had in great measure been at the instance of the venerable Society that this memorable step was taken by the Government at home, and that a grant of £20,000 per annum from imperial funds was made for the support not merely of

the two Bishops with four archdeacons, but of additional clergy throughout those colonies and of primary school teachers. Then it was that the Society was destined to bear so large a share in the multiplication of the clergy and in the creation of new centres of parochial work with districts attached to them. On all sides new chapels and chapel schools sprang up from Bahamas and Jamaica in the north to Trinidad and British Guiana in the south; and it will be found on reference to the published Reports of that period that up to 1841 the Society, partly from its own funds and partly from special contributions, employed no less a sum than £84,700 in increasing the number of places of divine worship, and erecting buildings for the education of the hitherto neglected labouring population. (This expenditure was entirely independent of the large outlay in establishing Codrington College in 1829 and 1830, and re-erecting the chapel and hall destroyed by hurricane in 1831). The grant already spoken of from the Consolidated Fund went far towards providing the living agency for this greatly increased machinery. This, however, would have been utterly insufficient but for the timely bounty of the Society, which expended a large annual amount in furnishing support for the additional ministers and teachers employed, or in supplementing the stipends derived from the other source.

3. Happily it was about the same period that the claims of the Society began to be better understood and to attract a far more loyal and earnest support from the members of the Church. The emancipation of nearly one million of slaves had called forth an amount of national enthusiasm which has seldom been equalled, and the bounty of the Society was sustained by an influx of contributions which made it equal to the occasion. In fact, the nation was determined to remove from its escutcheon the foul blot of slavery, at any cost; and, happily for the moral condition of the colonies which it had polluted, there was at home an agency to collect the offerings of the people and to employ them in the effort to give to those from whose limbs the fetters had been struck the better liberty wherewith Christ makes His people free.

4. Of this large expenditure of the Society at that period the nine English *Leeward Islands*, constituting then an Archdeaconry of the diocese of Barbados and not erected into a separate see until 1842, enjoyed its fair share. In each of them chapels and schoolhouses, which would otherwise either have never existed or have been tardily raised, remain as monuments of the value of the Society's care and bounty, whilst, with allowances from the parliamentary grant and the Society's

subsidy combined, six were added to the small staff of clergy, viz. three in Antigua and three in the poorer islands.

5. In the year 1840, complete freedom was finally and for ever accorded to the former slaves throughout the whole West Indies, and not merely in Antigua, which island alone had declined to keep them in an intermediate apprenticeship, as empowered by the Act of Parliament. It was about that year that the Society signified that it must to a considerable extent withdraw its aid; new fields were whitening to the Mission harvest in all directions, and it was but reasonable that Churches which had in their infancy and early years been nurtured and had grown to maturity should seek for themselves other support. But the Government had by this time ascertained the value of the added ministrations of the Church, and of the large share she was taking in the Christian education of the labourers; and in every instance provision was made by the respective legislatures for the clergy and teachers who had been dependent on the Society. Thus the great principle on which it had insisted, while aiming to propagate the Gospel, had been carried out, viz., that institutions of a permanent character should be formed by means of parochial and district organization. From that period up to 1868, the diocese of Antigua (for which its separate Bishop had been consecrated in 1842) enjoyed, with four other West Indian sees, all the privileges of a fairly endowed Church; any funds raised from voluntary contributions being employed in the work of education and in the improvement and enlargement of buildings, with some addition either to schoolhouses or to parsonages in almost every year.

6. But in 1868 the Imperial Act, authorising the grant from the Consolidated Fund, which had been in operation for forty-four years, was repealed, allowances being reserved only to then existing incumbents during their tenure of office. Under instructions from the Colonial Office, the Acts by which the curacies had been endowed by the local legislatures were not suffered to be renewed as, one by one, they expired; and finally in 1874, in the several islands, Acts were passed under compulsion to disestablish the Church, vested interests being respected only so far as the stipends of the clergy were concerned, and all allowances for the expenses of public worship, the payment of the subordinate officers of the Church, and the maintenance of the fabrics, being at once swept away. Under these enactments, besides the curates previously left unprovided for, there have been to this date lost to the Church, by deaths or resignations, the endowment of the archdeaconry of Antigua and the stipends of four out of seven incumbents in Antigua, of the only clergy-

man of Dominica, of two out of six in St. Kitt's, of two out of three in Nevis, of one of the two in Montserrat, of the only clergyman in Anguilla, and of the one minister of the Virgin Islands. Of the fourteen clergy (including the two curates) thus thrown upon their flocks for support, I have been obliged to ask assistance for *ten* in the early years of disendowment; and one only, the incumbent of St. George's, Dominica, has as yet been able to surrender this help. Gradually the contributions of the people, as well to the parochial collections as to the General Sustentation Fund, in each island, are becoming more steady and regular. These justify the hope that in course of time others may be able to follow the example of Dominica, and, I may add, of the five churches in the Foreign Islands, attached to the diocese, which have always been sustained on the voluntary system; but in the first instance it would have been impossible, in the impoverished condition of the Leeward Islands, to supply vacancies as they have occurred, if the venerable Society, to whose bounty some of these cures owed their original formation, had not stept in and saved them from collapse.

7. A sum of £750 is at present annually devoted by the Society to this object, increased, for this year only, under pressing necessity, to £850. While the Society is renewing her youth and vigorously sustaining the efforts of Missionary dioceses to carry the Gospel into the strongholds of heathenism and to the habitations of pagan darkness, she is not unmindful of the Colonial Churches which she helped to bring into being, and upon which adversity has fallen in their maturity. With them, as with the individual Christian, there are signs that the lessons of privation and of present difficulty are meant to kindle a brighter and a higher spiritual life. But while engaged in the struggle to keep their ground, they have cause to thank their Gracious Head, the Disposer of all hearts, that there are those in the Mother-Church who sympathise with them and stretch out to them a helping hand.

8. Of the share which the Society has borne in supplying the staff of clergy for each West Indian diocese, by its discharge of the trust of the Codrington Estates, it is unnecessary for me to speak, as this will, no doubt, be pointed out in the report from the diocese of Barbados, where I believe, at least two-thirds of the clergy were trained for the ministry in Codrington College. It is enough to state that of the thirty clergy labouring in my own islands, thirteen received their theological education there; and that by the liberality of the Society, which six years ago, in conjunction with the S.P.C.K., founded a Scholarship expressly for Antigua, two promising men have already been educated for

our work. Every third year we can now hope to add to our staff a native clergyman from this source alone.

9. But it would be ungrateful in me to close this brief sketch of the past without recording my gratitude to the Society for the promise in 1873 of a grant of £500 towards the permanent endowment of the Bishopric, conditional on its being sufficient, with collections actually raised, to bring the fund up to half the amount (£10,000) which we propose to raise. Before many days have passed, we shall, I trust, have reached the sum which would entitle us to claim this grant, but that it has, to our sorrow, lapsed after five years. It has been no light task to realize a sum of £3,500 with all the difficulties in which disendowment has involved our churches; and I cherish the hope that when this and other circumstances are laid before the Society, the vote will be renewed,[1] and that it will not be long before I am relieved from the fear that the diocese will cease to have a distinct existence as such, when I shall be no longer here to provide, in my enforced retirement, for an episcopal coadjutor and a competent administrator. W. W. ANTIGUA.

Letter from the BISHOP *of* JAMAICA.

I THINK the S.P.G. is fairly entitled to represent to its supporters and the public generally, that a large portion of the permanent spiritual work accomplished in the diocese of Jamaica, and of the present influence and power of our Church here, has resulted from the work directly commenced and sustained for many years by the S.P.G. From an early period in the history of Jamaica there was a branch of the Church of England established by law in this island, with a few churches and clergy supported by the State. It was however left to the S.P.G., the S.P.C.K., and the C.M.S. to develop and expand this work; and by the fostering care of the S.P.G. and C.M.S. particularly, fresh stations were commenced in many places all over the diocese, and clergy and schoolmasters appointed and sustained for many years. These stations formed the nucleus of churches which were afterwards made part of the island establishment, and for a while sustained at the expense of the island government. the direct assistance of the English societies being withdrawn. Most of these churches thus originated are now, since disestablishment, either singly or two combined together, supporting their own pastors with very little extraneous help.

We have ninety-five consecrated churches, forty-one chapel

[1] The grant has been renewed and paid, and a further sum of £500 has been voted for the same object.

schoolrooms and Mission stations, and about two hundred and forty primary schools. On the active list we have about seventy clergy and forty-five catechists, of whom about three-fourths have been raised up in the island. Our day-school masters number about two hundred and forty, chiefly natives of Jamaica. I hope during this year to succeed in obtaining complete returns on other matters, those which have hitherto appeared in the annual journal of our Synod being very incomplete; but I think I may venture, on the basis of such returns, to state that complete returns would show our communicants to be twenty thousand. We have a large attendance of children in our Sunday schools, but I cannot at present furnish an approximate statement of the total number.

Since its disestablishment ten years ago, the Jamaica Church has been making energetic, and to a considerable extent successful, efforts to sustain its work efficiently throughout the island. In most parishes the members generally have been taught to contribute regularly for the support of the clergy; and in some instances small endowments have been created, and are becoming available for aiding the stipends of the voluntary clergy, as those parishes fall vacant by the death or retirement of State-paid clergy. In several parishes churches have been re-built or enlarged, and about fifteen parsonage houses have been purchased or erected, and to a great extent paid for. The day schools have been maintained in growing efficiency, and their number increased, as is proved by the Government Inspector's Reports. and the increased grants in aid which are apportioned on a system of payment by results.

Besides help from the Society for Promoting Christian Knowledge, Christian Faith Society, and the Taylor Trust, for our educational and other efforts, and assistance from the Colonial and Continental Church Society (amounting to about three hundred and fifty pounds a year towards salaries of certain clergy in), and some assistance from the general public ten years ago towards temporarily sustaining our newly disestablished churches, we have received from England the following amounts towards our Endowment Funds :—

Society for Promoting Christian Knowledge .	£5,000
Society for the Propagation of the Gospel .	1,000
Colonial Bishoprics' Council	750

With this assistance we have, since the date of disestablishment (besides providing stipends now amounting annually to over £11,000), made up Endowment Funds which amount to £48,000, of which £8,000 is for the endowment of the Bishopric.

Letter from BISHOP RAWLE, *of Trinidad.*

I HAVE pleasure in complying with your request that I would furnish you with a brief statement of the fruits borne in my diocese by the assistance which the Society has given to it.

My diocese dates from 1872. Previously to that date the only way in which Trinidad had benefited by the Society was through Codrington College, which supplied the majority of its clergy. Eight of the fourteen clergymen whom I found on my arrival were Codringtonians.

The first proof of the Society's kind interest in my diocese was an offer of a grant of £150 towards the salary of a clergyman who should be qualified for acting as a Missionary amongst the Hindoo Coolies, whom I had represented as forming a large and increasing proportion of the population, under the Government system of immigration. I was unable to avail myself of this offer, not succeeding in my inquiry for a Hindi-speaking clergyman willing to take service in Trinidad; but on my reporting, in 1877, that with the aid of a Hindoo catechist I was making some little progress, and had baptized many converts, the Society made me a grant of £40 towards his salary, which has been yearly renewed to the present time. The number baptized is now above 300, and I am only straitened by the want of a duly qualified Missionary.

This want I have now the prospect of supplying. An East Indian youth of Greek parentage, conversant with the Hindi language and otherwise well educated, and bearing an excellent character at Calcutta, where he was confirmed, was sent out by me to Trinidad in September, and I hope will be admitted to Deacon's orders at the end of the Lent Ember week.

When I accepted the see, it was without endowment or settled income, and my salary of £600 was the first charge on the Sustentation Fund raised by voluntary contributions. It was urgently necessary to have the income of this fund available for its proper object, viz., the provision of salaries for the parochial clergy, supplemental to the Government grants, which were partially withdrawn at each vacancy. In our first four years £4,000 had been raised for the endowment of the see, and in 1876 the Society met that sum with a grant of £500, which with an equal grant from the Colonial Bishoprics Fund, and £1,000 from the Society for Promoting Christian Knowledge, and private donations in England and Trinidad, brought up the endowment in 1877 to £7,500, which at the colonial rate of

interest yielded the £600 required to free the Sustentation Fund from the maintenance of the Bishop.

Within three years four of the clergy on the Government list died, and one resigned: the lapse of clerical income thus occasioned would have seriously embarrassed me if the Episcopal Endowment had not been completed in 1877, and set £600 at liberty.

It must be evident from the above statement of facts, that both of the benefactions which the diocese of Trinidad has received from the Society have been opportune and attended with good results.

R. RAWLE,
Bishop of the Church of England in Trinidad.

Letter from the BISHOP *of* NASSAU.

IT may be said that the people of the Bahamas owe the planting of the Church in their midst to S.P.G. As far back as 1733, when the S.P.G. was still a very young Society, it sent to these islands the Rev. Mr. Smith. Mr. Smith landed in February, 1733, working hard, baptizing, marrying, and holding frequent services. He speaks of having ten communicants in Nassau.

He visited Eleuthera, holding services and baptizing children and adults.

In the Diocesan Report for 1877 it is stated that S.P.G. had liberally voted a grant of £1,000 towards the Bishopric Endowment Fund, together with an annual allowance to the Bishop of £200 for five years. In the same report appears a resolution passed by the Synod expressing its gratitude to S.P.G. as well as other generous Societies and friends in England, for enabling the Synod to provide a small salary for the Bishop.

Besides *these* aids S.P.G. has made an annual block grant to the diocese of £450, which has enabled the Diocesan Council to supplement the stipends of some of the clergy and make annual grants to others. Had it not been for such aid, the parish of St. Patrick's, Eleuthera, would probably have been unable to offer more than £67 per annum to a clergyman.

The parish of St. Andrew's, Exuma, without Government aid, could only have relied upon an income of £75 for its clergyman, whilst St. Stephen's, Andros, would only have had £50 per annum as a stipend for its minister.

Long Island and the Turks Islands have received assistance, and so have been enabled to provide an adequate stipend.

It is a matter of deep regret that the Society has been compelled to reduce its annual block grant, and withdraw its allowance made to the Bishop,[1] but it is to be hoped that bright days are still in store for a Society which has done so much in spreading the Gospel, and that it will be enabled to increase its present aid to the diocese of Nassau. F. A. NASSAU.

IV.—AUSTRALIA.

IN 1795 the Society sent two Schoolmasters to New South Wales, and three years later it sent a Clergyman to Norfolk Island, a Penal Settlement. There was no Bishop in Australia until the consecration of Archdeacon Broughton in 1836; but as Archdeacon, that remarkable man had made enormous journeys in his future Diocese, and his consecration gave fresh impetus to the Church's work. The Society supplemented the Government allowances made to fifteen additional Chaplains in 1837, and for many years it spent its funds lavishly in Australia, which is now a proof of the wisdom of its past expenditure.

Besides large annual grants, now no longer made to the flourishing and wealthy Dioceses, the Society has given 3,250*l.* to the endowment of the See of Perth, 1,000*l.* to the endowment of each of the Sees of Goulburn and Brisbane, 1,000*l.* to the Clergy Endowment Funds of the Dioceses of Perth and Ballaarat, and 500*l.* to that of North Queensland, and it supported the Bishop of North Queensland until that Diocese possessed an endowment of 10,000*l.*

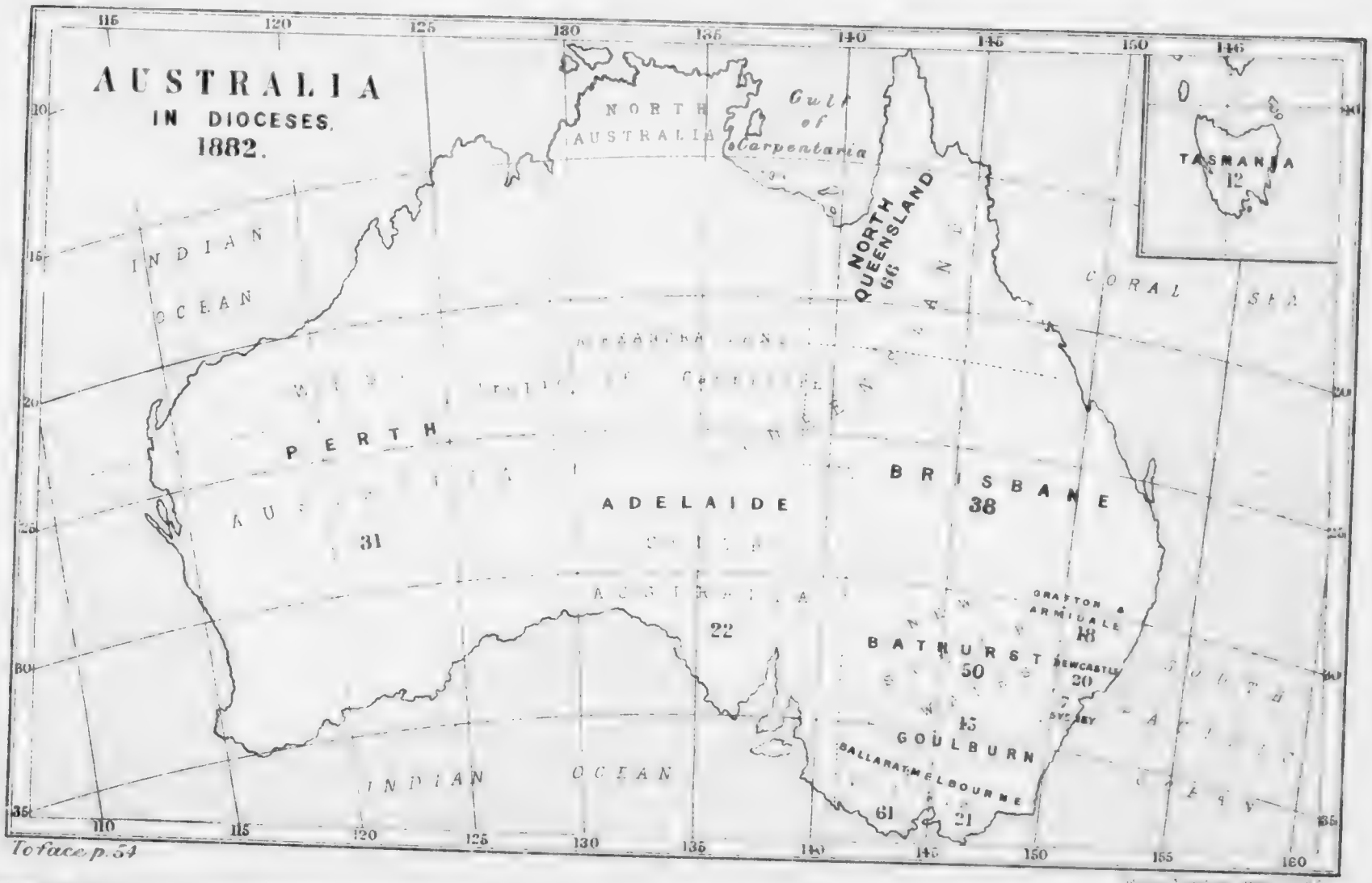
There are now twelve Dioceses in Australia, which a century ago was a desert, and of these Dioceses ten are wholly independent of the Society. To the Diocese of North Queensland, in consideration of its recent settlement, and to the Diocese of Perth, whose conditions are peculiar, the Society continues its assistance.

Letter from the late BISHOP *of* SYDNEY.

YOUR letter arrived at Sydney when I was ill, and unable to attend to any business. I am still forbidden by my medical advisers to enter upon any matters requiring *thought*.

The grants made by the Society for church building and clergymen in the Diocese of Sydney are of large amount, and sufficiently testify to the liberality and great aid the Society afforded to the early Church in Australia. The amount of those grants can be better ascertained by you than by me under

[1] The allowance to the Bishop ceased on the Bishopric Endowment Fund reaching £10,000, but the Society has since made a further grant of £500 towards increasing the Endowment.


AUSTRALIA
IN DIOCESES.
1882.
NORTH AUSTRALIA
Gulf of Carpentaria
NORTH QUEENSLAND
66
TASMANIA
12
INDIAN OCEAN
CORAL SEA
PERTH
31
ADELAIDE
BRISBANE
38
22
GRAFTON & ARMIDALE
18
BATHURST
50
NEWCASTLE
20
SYDNEY
45
GOULBURN
BALLARAT
MELBOURNE
61
21
INDIAN OCEAN
110
115
120
125
130
135
140
145
150
155
160

To face p. 54

my present circumstances, while the results of the Society's munificence may in part be gathered from the Diocesan calendar. I very much regret my inability to write more fully to you on a matter in which the Diocese of Sydney must ever feel a grateful interest.

F. SYDNEY.

Letter from the BISHOP *of* PERTH, *Western Australia.*

IN reply to your letter I have much pleasure in stating what facts I know with reference to the assistance which the Society for the Propagation of the Gospel has extended in the past to this diocese. This diocese was first formed out of the then diocese of Adelaide in the year 1857, and of the £5,000 obtained in the first instance from England for the endowment of the see, £3,000 was given by the Society for the Propagation of the Gospel. I cannot learn that any further help was received from the Society during the earlier years of its existence as a separate diocese, during which the clergy were all in fact in the position of Government chaplains, receiving their stipends partly from Imperial funds and partly from the Local Government. In the year 1876 a grant of £50 was made to the diocese, on the application I believe of the late Bishop, towards the stipends of two clergymen; and in the course of the same year an appeal to the Society for their help, under the altered circumstances in which the diocese was placed by the disestablishment of the Church by the Government and the imminent withdrawal of Imperial aid, was liberally responded to by a promise of £200 per annum for five years to meet each sum of £600 annually raised in the colony, to form a Sustentation and Endowment Fund. Since my own arrival in the diocese, as its second Bishop, the Society has now for two years past given me valuable help towards supplying the ministrations of the Church to large outlying districts that were previously unprovided for. By the grant of £300 a year thus made to me in addition to the £50 previously given, I was not only enabled to give help for one year to a country district in which great difficulty was at first experienced in raising the funds necessary to the maintenance of their recently appointed clergyman, but have been able also to provide a clergyman for two large and important districts, those, viz., of the Williams River and Roebourne, which had previously been, the latter without any religious ministrations, and the former dependent upon the Bishop himself or some passing clergyman for an occasional visit. Of the work now begun in these districts I have already in another letter of this day's date spoken fully to

the Society. It is too soon, perhaps, to say much of the results of that work: but this much has been gained in both cases through the help of the Society's grant, that the Church has been enabled to be the first in supplying the religious needs of a large number of colonists, not of her own communion only, but many of them professedly of other Protestant communions, living otherwise far away from any opportunities of Christian worship or instruction: and in both cases the work has been done in a way which bids fair to attach the whole population of the district to the Church.

H. H. PERTH.

Letter from the late BISHOP *of* ADELAIDE.

THIS diocese was recommended for endowment and erection in the S.P.G. Report of the Committee of Archbishops and Bishops dated June 25, 1842. A sub-committee, presided over by the Rev. Sir H. R. Dukinfield, accordingly made an appeal to the public for subscriptions. In this appeal it was stated that "a proprietor of land in South Australia had offered to build a church, and endow the Bishopric with land producing rent of £270 per annum. This offer and a sum of £2,000 appear to have been made and given by W. Leigh, Esq. They appear, however, to have been withdrawn subsequently: and only two acres of land in the town of Adelaide made over in trust for the Diocese. These now form its chief source of revenue, but the see has derived no benefit from them whatever. At a later date, however, the munificence of Baroness Burdett-Coutts more than replaced what had been withdrawn, the Committee of Archbishops and Bishops having divided between the sees of Adelaide and Capetown the sum which her bounty placed at their disposal.

In 1846 the Society forestalling the appointment of a Bishop, as a preparatory step, sent out to South Australia two clergymen, the Revs. W. J. Woodcock and James Pollitt, who were soon followed by the Rev. W. H. Coombs. Adelaide, Mount Barker and Gawler, quickly felt the benefit of their pastoral labours, for in 1847 the Rev. W. J. Woodcock writes thus to the Society:—"The members of our church seem suddenly to have awakened to the consciousness of their need of the ordinances of Religion—most thankful ought we to be that this Colony has of late shared so largely in the sympathies and benevolent efforts of your Society, and of private individuals." A Church Society also had been formed for procuring the services of additional clergy, and other church objects. Meanwhile, through the agency of the Society at home, the see had been erected by Letters Patent, and the first Bishop consecrated in Westminster

Abbey on St. Peter's Day, June 29. It was a day much to be remembered in the Colonial Churches, for on it—besides Augustus Short, Bishop of Adelaide—Dr. Gray, Bishop of Capetown, Dr. Perry, Bishop of Melbourne, and Dr. Tyrell, Bishop of Newcastle, were invested with the Episcopal office.

On September 2nd, the Bishop of Adelaide embarked at Portsmouth with his Archdeacon, Mathew Hale (now Bishop of Brisbane), and two other clergymen, Messrs. Wilson and Burnett, while another, Mr. Bagshaw, had previously been sent out by the Society. Through its effectual working the young and thriving colony of South Austr.. was furnished with a Bishop and nine clergymen in the course of three years.

The fostering care of the So.. was not withdrawn nor its Committee satisfied with these results. In 1848 an Ordinance for granting supplementary State Aid to the Clergy and Ministers of all denominations, to the amount of £150 per annum, had been passed by the Legislative Council and came into operation. It lasted only three years and was then withdrawn. The support of the Ministry and of Religious Ordinances was then thrown upon the voluntary liberality of each Christian Community.

At this crisis the aid of the Society was of vital importance to this young and struggling diocese. To emigrants settling in an unknown country, possessed for the most part of little or no capital, the task of supporting a minister, building a church, parsonage and school, in the township where they settle is a matter of very great difficulty, even when there is an earnest longing for the ordinances of religion. The difficulty is still greater when, being members of the National Church of England, they have enjoyed those privileges free of cost, through the munificence of preceding generations. The old village church, parsonage, school and minister are often fondly remembered, and sometimes with half a murmur that no one provides them with the like privileges. Self-help on the voluntary principle is an idea at first reluctantly embraced and feebly acted on. At such a moment the help of your Society and the venerable S.P.C.K. is invaluable. An energetic clergyman, such as the Rev. W. J. Woodcock, sent out by the S.P.G., gathers the members of the Church together and quickly stimulates their zeal and almsgiving for the necessities of the Church.

So early after my arrival as August 3rd, 1848, in sanguine hopefulness I find I wrote to the Rev. E. Hawkins, your Secretary, as follows:—"Only let the Society continue its present support for a time, and this diocese will be able to provide for itself. May the blessing of God rest upon our wishes, &c."

The Society, I gratefully acknowledge, did continue its aid.

Down to the year 1866 this diocese received £500 per annum for the support of clergy. At that period of its existence Dean Farrell and others thought that the colonists were wealthy enough to provide in a modest way for their own religious wants, and that the funds of the Society should be applied to new and more necessitous colonial dioceses, or Missions to the Heathen.

In anticipation, accordingly, of the withdrawal of the Society's grant, a Society had been started in 1860 for two objects—one, the "Endowment of Parishes;" the other, for the obtaining "Additional Clergy." For seven consecutive years subscriptions were successfully invested; the income of which investments then became applicable to the above purposes. A former generous benefactor, William Allen, Esq., had left to the Bishop a bequest of £5,000; the interest proceeding from which, added to the former fund, became an effective means of supplementing the narrow incomes of the Parochial and Missionary Clergy. It was the S.P.G., nevertheless, which gave the first impetus to these voluntary efforts.

About this time, also, the original building leases of the two acres forming Leigh Street began to fall in, and the improved rental added considerably to our diocesan resources. It became possible to guarantee incomes for the parochial clergy to a certain amount, and by "forage allowances," enable them to extend their pastoral ministrations beyond the precincts of the township in which they lived. The building of parsonages was aided in like manner by grants of 25 per cent. on the sum expended on a parsonage not exceeding £800. In the agricultural areas, where the settlers were scattered abroad, Missionary Cures were established; the clergyman at stated periods holding services in different centres of population. Religious services have been supplied in different parts of this Colony, which exceeds France in area, though at present occupied by less than 300,000 souls. The number of clergy will by the end of the year approach fifty. In Adelaide, the Cathedral and five Parish Churches have been built by voluntary contributions, the first at an expenditure of more than £24,000. Filled to overflowing on Sunday, and open daily for Divine Service, it exemplifies what can be effected by the agency of the S.P.G. in the first instance—moderate endowments, and an annual subsidy for a few years, until a Church has been planted firmly in a young Colony. It should be remembered, also, that South Australia was principally colonised in the first instance by Nonconformists: almost every denomination in England, with their sectional varieties, finds a representative congregation, even in the city of Adelaide itself.

The principal institutions connected with our Church are, besides the five Parish Churches—the Cathedral, St. Barnabas Theological College, Bishop's Court, St. Peter's College, late School and Chapel, with fifty-five acres of ground attached; Pulteney Street Day School, in which the Bible and Catechism are regularly taught; a thriving Clergy Widow and Orphan Fund; Annuity Fund for disabled Clergy; Poonindie Native Mission, and Melanesian Mission, all under the supervision of the Diocesan Synod, which meets in the Church Office Buildings in Leigh Street, complete the existing organisation of the diocese, and which, with the blessing of God, assist the Bishop and clergy in their labour to bring home to the scattered members of our Church the saving knowledge of the Gospel of the grace of God, the Redeeming love of Christ, and the abiding presence of the Comforter in His Church even to the end of the world.

A. ADELAIDE.

Letter from the BISHOP *of* MELBOURNE.

THE grants of the S.P.G to this diocese have extended over many years: in fact, ever since its creation in 1847; the benefits derived from them have been great, and have been frequently acknowledged; but it would be quite impossible to furnish "a summary statement of the fruits which have been produced" by them. Statements of the position of the Church at the date of the Society's first Grant, and at the present time, could no doubt be prepared, but they would be misleading if published with the intention of indicating the fruits which have been produced by the Grants of the Society. Similar Grants from other Societies have been made concurrently, as well as much larger Grants from the local legislature, all of which would have to be taken into account, as well as such growth from within as has not been stimulated by the liberality of the Society.

I think that all I can do is to name the places to which assistance has been rendered: Alexandra, Bacchus Marsh, Bairnsdale, Barrabool, Beechworth, Benalla, Blackwood, Bright and district, Broadmeadows, &c., Campaspe, Chiltern and Rutherglen, Collingwood, Cranbourne, Daylesford, Echuca, Eltham, &c., Gisborne, Gipp's Land Forest, Heathcote, Inglewood, Kensington, Kilmore, Maldon, Mansfield, Oven's district, Sale, Sandhurst, Snapper Point, South Gipp's Land, Tallarook and district, Taradale, Malmsbury, &c., Tarnagulla, Walhalla, Wangaratta, White Hills, Woodspoint, Yachandandah; and the following districts now in the Diocese of Ballaarat assisted before

separation: Ararat, Avoca, Ballaarat Christchurch, Ballaarat St. Paul's, Birregurra, Buninyong, Camperdown, Carisbrook, Creswick, Dunolly, Glenelg, Kingower, Learmouth, Maryborough, Mortlake, Moyston, Portland, Smythesdale, St. Arnaud, Swan Hill, and Kerang, and I say again in general terms that the Grants of the Society have enabled me and my predecessor to take up new stations from time to time, and to maintain men at many places from which, without the Society's assistance, they would very probably have been withdrawn. Thus the Society's Grant of £200 for the current year enables me:—

(1) To supplement the stipends of *five* clergymen in the parochial district of "The Campaspe," where, without it, we could subsidise (and therefore in all probability maintain) only *three*. "The Campaspe" is a large agricultural district peopled by poor "selectors," who are struggling with great difficulties. It has been settled since I came to Victoria in 1877.

(2) To make up a sufficient, though small, stipend for a very laborious and deserving clergyman in the Gippsland Forest—a densely timbered part of the country where "selectors" are spending all the strength and means they can command in making "clearings" where they may cultivate the soil. At present they cannot afford to contribute to the minister's stipend.

(3) To assist a clergyman to maintain himself in South Gippsland—a poor agricultural district, comprising four or five small townships, which has always stood in need of large help from central funds.

J. MELBOURNE.

P.S.—If the Society's aid had been confined to *particular localities*, results might perhaps have been ascertained, but in the distribution of the grants in aid the wishes of the Society have been consulted by transferring the assistance rendered by it from place to place as new centres of population or Mission districts requiring help were formed.

Letter from the BISHOP *of* BALLAARAT.

THIS diocese came into existence in May, 1875. I am the first Bishop. From the very first I have experienced from the S.P.G. a degree of considerate, generous, and judicious support —always courteously and cordially rendered—which has been of the greatest assistance to myself and those who act with me in organising and developing the Church in the face of singular and unexpected difficulties.

The aid given by the Society has been a means of stimulating the liberality of the colonists. In the arduous task of raising yearly a Diocesan Sustentation and Church Extension Fund (for helping to maintain clergy in poor and scattered places) of about £2,000, the help of the S.P.G. of £200 per annum, and latterly of £300, has been an unfailing and fruitful argument for local liberality.

Thus, notwithstanding *many* deaths and removals, we have been able in five years to increase the number of clergy from thirty-six to fifty; of readers (probationer clergy) from eight to sixteen [1] (as well as of honorary lay readers, from thirty-one to sixty.)

The S.P.G. at the present time enables me to maintain clergymen in eight districts, viz.:—

(1) *Ballan* (with seven other centres, six churches, population about 5,500: twenty-eight miles by ten).

(2) *Carnyham* (ten centres: forty-five miles square).

(3) *Kingston* (four centres: nine miles by six).

(4) *Murtoa and Dunboola* (clergyman withdrawn lately, another soon to be sent; eleven other centres, some a hundred miles by forty).

(5) *Stawell, or Glenorchy* (five other centres: about sixty miles by forty).

(6) *Warrnambool Mission* (a wild sea-coast district).

(All these are either quite new districts, or much developed since 1875, when the diocese, as a diocese, first received S.P.G. help.)

(7) *Brown Hills* (very poor and laborious district: seven churches).

(8) *Portland Mission* (superintendence of an immense bush district on south-west coast). Some 30,000 people inhabit these places.

Lastly, the offer of £1,000 by your Society to meet £4,000, *has elicited that sum*, raised by me for the *Endowment* of the diocesan work. This means some £300 or £350 per annum.

S. BALLAARAT.

Letter from the BISHOP *of* NORTH QUEENSLAND.

THE Society's very helpful grant to the Episcopal Income will not be needed after June, 1882. My diocese will always feel indebted to the Society—indeed will owe its existence to your provision and protection, and, I hope, will study to repay some of its heavy obligation.

GEORGE H. NORTH QUEENSLAND.

[1] Those include permanent readers.

V.—ASIA.

The first non-Roman Mission in India was established 1705, in Tranquebar, by Ziegenbalg: it was opened under the auspices of Frederick IV. of Denmark, and was largely assisted by the Society for Promoting Christian Knowledge, to whose care many of its congregations and schools were afterwards transferred. The first Mission of our Church in India was established at Madras by S.P.C.K. in 1726, the first Missionary, Schultz, a German Lutheran, being followed by Schwartz and Kohlhoff. In 1824 these Missions were transfered to S.P.G.: There were only five Missionaries, but twelve chief stations. S.P.C.K. opened also a Mission in Calcutta, in 1758; John Kiernander being at the head.

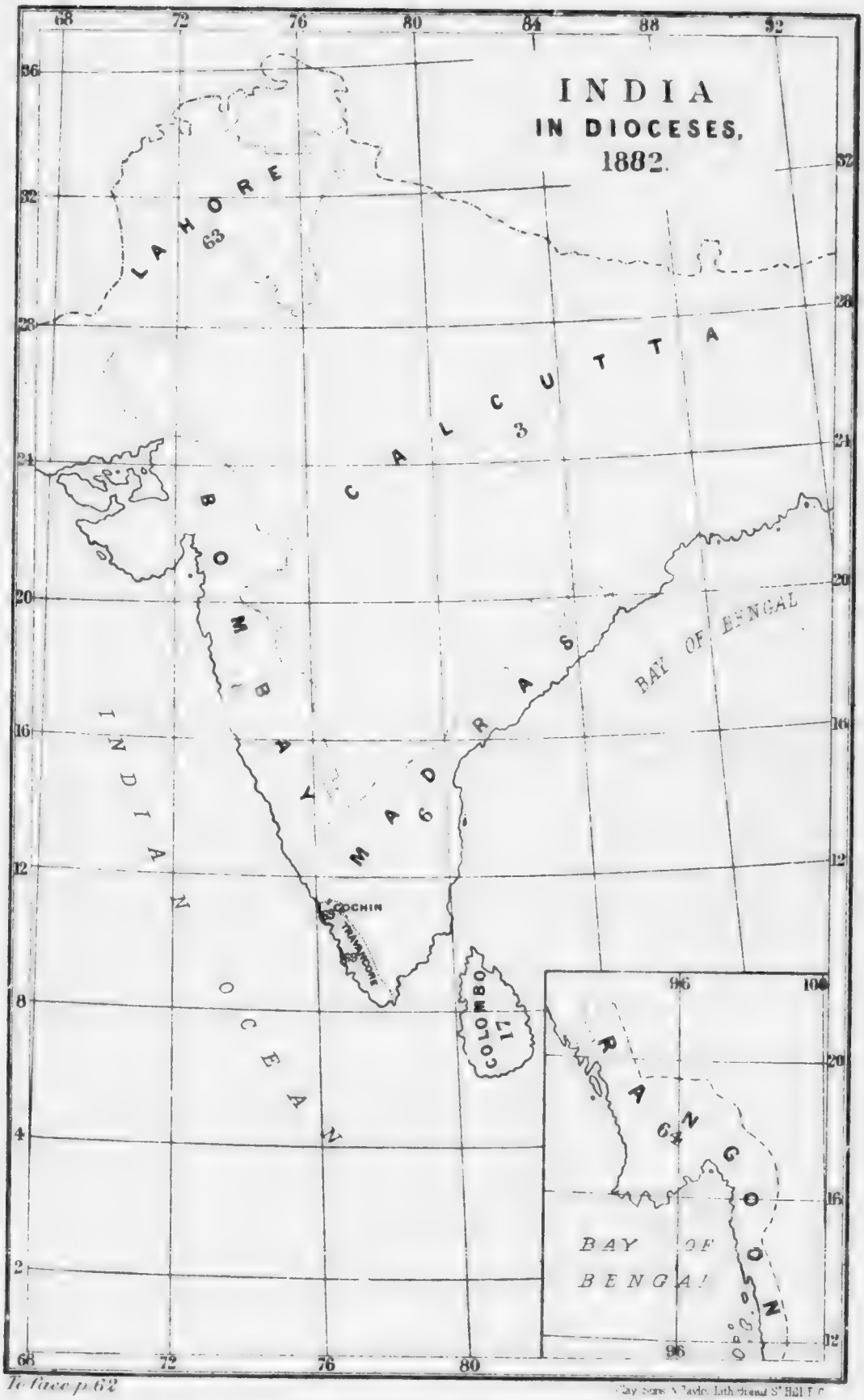
In 1814 Bishop Middleton was consecrated first Bishop of Calcutta, and in 1818 the Society commenced work in India, setting £5,000 at the disposal of the Bishop for general Missionary purposes: in the following year it gave £45,000 towards the foundation of Bishop's College, which has recently been removed from its original site and transferred to a new site in the City of Calcutta.

In 1841 the Society commenced a Mission at Cawnpore where two of its Missionaries were massacred in the Mutiny of 1857. In 1852 the Society devoted £8,000 out of its Jubilee Fund to the establishment of the Delhi Mission, which was commenced by the Rev. J. Stuart[1] Jackson, and the Rev. A. R. Hubbard. The progress made almost immediately excited the anger of the natives, and in the Mutiny the Mission was swept away and the Rev. M. J. Jennings, the Chaplain, and the Rev. A. R. Hubbard, the Missionary, and Mr. Sandys, a Catechist, were killed at their posts.

It was long before the Mission recovered from these terrible death blows; but the Rev. T. Skelton, M.A., now Principal of St. Paul's Mission House, Burgh le Marsh, Fellow of Queen's College, Cambridge, and 6th Wrangler, 1857, started to Delhi in 1859, where the work of the Church was, in the words of Bishop Cotton, who first visited Delhi in 1860, "just recovering from total extinction." He found a powerful coadjutor in Rám Chunder,[2] the native Christian master of the Government School—one of those "educated men" so necessary, as the Bishop wrote, to the progress of the Mission, "who should be able and willing to enter fully into the language, literature, religion, and philosophy of the Hindoos, and so win to the Church of Christ some of the educated classes." "There is now at Bishop's College," added the Bishop, "a young man, a friend of Rám Chunder, named Tara Chand,[2] baptized

[1] Now vicar of Barnby, near Beccles, and Organizing Secretary of the Society for the Archdeaconry of Suffolk.

[2] See letter of Bishop of Lahore, p. 70.



To face p 62

Day Sons & Hodge, Lith. to the Queen, St. Bride's, E.C.

mainly through his instrumentality, whom I confirmed this year; and who unites to general ability and special intellectual powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for Orders whom I have examined, whether at home or in India. We may hope that by God's blessing Tara Chand may exercise a like influence to that of Rám Chunder." Mr. Skelton was successful in getting together in the church of St. Stephen's, so named "in memory of our fallen brethren," the scattered remnants of the former Mission—including Y. Rám Chunder; Theophilus Kasim Ali, master of the Mission School; Heera Lall, catechist; Sara, wife of the late D. Chimmum Lall, and Martha.

"Arrived in Delhi," wrote Mr. Skelton, "I was visited by Rám Chunder, who gave me the gratifying intelligence that another of his and Mr. Stuart-Jackson's former pupils, C., desired baptism at my hands. When I saw the young man I was much struck with his stalwart frame and fair complexion; and on gaining his fuller acquaintance I was still more struck with his mental aquirements and with his affectionate and humble disposition. The Sunday on which he was baptized will always be to me a memorable day. There was a large congregation of the civil and military residents. The godfathers or witnesses of C.'s baptism were the English Civil Surgeon and Rám Chunder. The answers which in the baptismal office are required of the candidate were given with a correct English accent and a deep and solemn but clear voice. All present evinced the deepest interest. The nature of the answers which they had just heard and the knowledge of the consequences of baptism to a Hindoo convert, had produced in the spectators of the ceremony a profound impression. The chaplain was so moved at the sight that instead of preaching the written sermon which he had prepared, he gave an extempore address, in which he called upon his hearers to appreciate the sacrifice made by this youth and to ask themselves if they were prepared to do the like for the sake of God and their religion. C. had his cross to bear at home,—the whole quarter of the city was astir from indignation and alarm. The high-caste families, to one of which C. belonged, saw the danger to which all their educated sons were exposed of conversion to Christianity. C.'s own family refused to let him see his wife, and this separation of husband and wife continued for about three months. C. was for several years at first an under-master and subsequently head-master of the large Mission School. In this post he exercised an influence upon the youth of the upper classes similar to that which had been exercised upon himself while a pupil in the Delhi College. He has exchanged this post for that of Treasurer in the Commissioner's office in Delhi, an appointment to which he could not have been promoted had he not been deemed worthy of the highest confidence and esteem. These indeed he has won from all who know him within and without the Church."

In 1860 the arrival of the Rev. R. R. Winter, who is now the experienced and devoted head of the Mission, had enabled them to establish daily evening prayers, and a congregation was formed near the Delhi gate among the Chumars, a low caste of Hindoos chiefly occupied in shoemaking. St. Stephen's School was also placed by the Director of Public Instruction for the Punjaub among the first four schools in his province as of the "higher class"; and the female schools made corresponding progress.

The Bishop of Calcutta's hope had now been realized; Tara

Chand joined the Mission in 1861, and the pupils in the college and schools now numbered upwards of 590.

In 1863 Mr. Skelton was appointed a Professor at Bishop's College, and so ceased his direct connection with Delhi. Mr. Winter, aided by Mr. Whitley and Tara Chand, continued the work of the Mission, and started a new school; thus having 440 pupils, heathen and Mussulman, under Christian teaching. They also extended their work into out-stations—at Hissar 110 miles, and Bhiwannee, sixty-four miles from Delhi, they established Branch Missions.

In this year Mrs. Winter took advantage of the marvellous impulse which had been for some time given to female education in the Punjaub, and made an energetic commencement with classes of thirty-seven girls and twenty-three woman, and by appealing in behalf of the Delhi Female Education Fund for increased support to the scheme, it early attracted the attention of the Government, and some of its officers gave it a warm support. Increased congregations at the church services—catechetical classes—the Schools and Orphanages—the extension of Branch Missions to Rivari, Bhavani, Kurnaul, and Paniput, made great demands upon the energies of Mr. Winter and his colleagues; while the Kali Masjid Girls' Schools, the female Normal School, and Zenana Classes were the special charge of Mrs. Winter, who succeeded in attracting to herself the services of well qualified ladies.

To the north, the west, and south-west of Delhi the Mission staff extended the work in the large district stretching for 100 miles in each direction, among its larger cities of 40,000 or 50,000 inhabitants and in the smaller villages, from Delhi as their central station, and it was only lack of funds which prevented the permanent settlement of a Mission in Bhiwannee, and other promising fields of labour. In 1876 Mr. Winter could even speak of putting "parishes" or divisions of the city on a more efficient footing. At the Ajmere Gate, at Paharee, was placed a native catechist responsible to the Mission staff at head-quarters, to whom he made periodical reports of progress. The death of Bishop Milman in March, 1876, prevented his fulfilment of a promise to visit them for another Confirmation in Urdu.

In 1877 fresh life was infused into the Delhi Mission by an organised effort on the part of the University of Cambridge to maintain a body of men who should live and labour together in some Indian city. The condition of Delhi, which Sir Bartle Frere declared "promised soon to become a second Tinnevelly," was chosen for this venture of faith. The Society encouraged the proposal made to it, and made itself responsible for the larger portion of the maintenance of the Cambridge contingent. The Rev. R. R. Winter cordially welcomed his new colleagues. Of the six graduates who have gone forth two have been driven home by the climate; but the work has been carried on with vigour and with a cordial spirit of

co-operation, everything being determined by the Mission Council, comprising all the missionaries who meet under the presidency of Mr. Winter.

Delhi is now in the Diocese of Lahore, to the endowment of which See, in 1877, the Society contributed £2,000.

Another Mission of unusual interest in the Diocese of Calcutta is that of Chotâ Nagpore. In 1844 Pastor Gossner of Berlin sent to Calcutta four Missionaries whose field of labours was left to be determined in India. While still in Calcutta, uncertain where to go—their thoughts even turning to Thibet—they noticed among the coolies employed in repairing the Calcutta roads some people of a peculiar type of countenance. Struck with the appearance of these men the Missionaries spoke to them, and made inquiries, from which they found they were Kols from Chotâ Nagpore, and that they belonged to tribes that had never heard of the Gospel, and were steeped in ignorance and superstition. Here then was what these Missionaries were looking for—a field for Mission-work; they started at once for Ranchi, the seat of the local government in Chotâ Nagpore, and arrived there in March 1845. For five years these good men laboured among the Kols amid discomfort and privation, having but small provision for their wants, building houses with their own hands, and often driven with stones out of the villages—and at the end of these five years they had not made a single convert. In 1850, however, they were cheered by a visit from four Kols, who sought an interview with them at their Mission-house at Ranchi.

They were invited to attend evening prayers at the Mission. The congregation consisted at that time of the Missionaries and one or two orphan children who had been made over to them by the magistrate of the district. The Mission grew rapidly, and in course of years the Converts numbered 10,000, but with this development differences had arisen between the Missionaries and the Berlin authorities, which ended in a complete severance. As soon as this became known among the Kol converts the greater part of them immediately presented a petition to the Bishop of Calcutta, praying him to receive them and their pastors into the Church of England. The residents also, when Bishop Milman visited Ranchi in March 1869, presented an address to him. It is remarkable that the prayer of the petitioners was in accordance with the wish of the founder of the Mission, the late Pastor Gossner, who is believed on his death-bed to have expressed the hope that his Mission would one day be associated with the Church of England. The result of the addresses to the Bishop was that he agreed to receive the Kol Christians who followed Mr. Batsch, in number about 7,000, into the Church of England, in connection with the Society for the Propagation of the Gospel, and that he expressed his intention of returning to Ranchi for the purpose of ordaining Mr. F. Batsch and other of the elder Missionaries.

At a second visit, on Sunday, April [illegible] 1869, the Revs. F. Batsch, H. Batsch, and H. Bohn were ordained deacons and priests, and Wilhelm Luther, a native pastor, was ordained deacon in the presence of a congregation of about 1,100, of whom about half received Holy Communion: forty-one natives were baptized and 633 were confirmed.

Immediately upon the connection of the Mission with the Society being formally recognised, the Rev. J. C. Whitley was transferred from Delhi, and he reached Chôta Nagpore in June, 1869. In 1870 Bishop Milman again visited the Mission and preached to a congregation of 1,200, of whom 585 remained for Holy Communion. He also on this visit confirmed 255 candidates. The district within the sphere of the Mission comprised 300 villages—which were divided into thirty-five circles, in each of which a reader was placed, who read prayers, instructed catechumens, and was visited periodically by the chief Missionary.

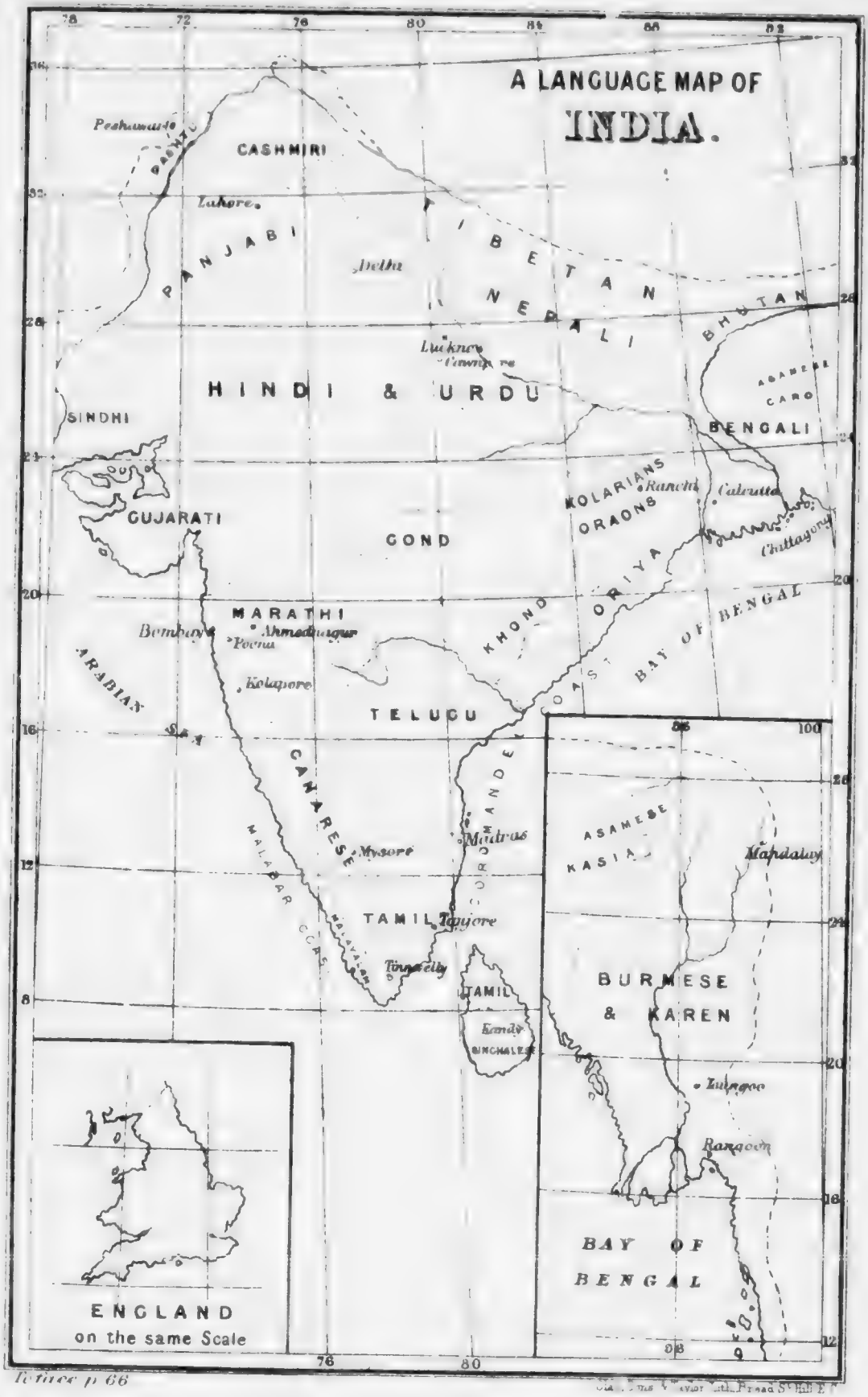
To return to Madras, the earliest scene of the Society's labours, nothing need be added to the joint letter of the Bishop of the Diocese and Bishop Caldwell.

With Bombay the Society became first connected in 1830, but its Missions were feeble and the Missionaries few until a recent date. The work in Ahmednagar promises to rival that in Tinnevelly, and is described in sober language in the Bishop's letter.

To the endowment of the See of Rangoon the Society gave £2,000, and it has had the honour of maintaining all the Missions of the Church of England in Rangoon from the first. It was the wish of Bishop Cotton that while the Church Missionary Society penetrated Northward the S.P.G. should go and work southward in Assam and Burmah and thence towards Singapore and its old Missions in Borneo. The work in Rangoon has from the first been largely educational; but, especially among the Karens, it has also been distinctly evangelistic.

The opening at Mandalay, which once seemed so hopeful, has long been closed, but the buildings belonging to the Mission remain, and when Independent Burmah again becomes open to the world the Church will resume possession. The Mission to the Karens in the mountains around Tounghoo is analogous with that to the Kols in Chotâ Nagpore. The American Baptists have the honour of first winning these people to Christianity, but a time came when the converts were dissatisfied with their Spiritual position and demanded of Bishop Milman that he should receive them into the Church.

Bishop Cotton declared that there were three great Missionary successes in India. (i) The work of the Church in Tinnevelly; (ii) the work of the Lutherans in the "peasant Church" of Chotâ Nagpore; (iii) the work of the American Baptists in Burmah. It fell to the lot of his successor to win over to the Church the fruits of the labour of Dissenters in the two last named fields, while in the


A LANGUAGE MAP OF
INDIA.
CASHMIRI
PANJABI
HINDI & URDU
SINDHI
GUJARATI
MARATHI
TELUGU
GOND
KOLARIANS
ORAONS
KHOND
ORIYA
BENGALI
ASAMESE
CARO
BHUTAN
NEPALI
TIBETAN
BURMESE
& KAREN
TAMIL
SINGHALESE
Peshawur
Lahore
Delhi
Lucknow
Cawnpore
Ranchi
Calcutta
Cuttack
Bombay
Poona
Ahmednuggur
Kolapore
Mysore
Madras
Tanjore
Tinnevelly
Kandy
Mandalay
Rangoon
ARABIAN SEA
BAY OF BENGAL
COAST
CANARESE
MALABAR COAST
COROMANDEL
ENGLAND
on the same Scale

Preface p 66

first the work has grown since his decease to a degree which he never contemplated.

The Society commenced work in Ceylon in 1838. It has recently offered £2,500 towards the endowment of the See which will not be maintained out of public moneys after the incumbency of the present Bishop, and it endowed St. Thomas' College with an equal sum.

The Mission to Borneo was commenced in 1847 by a Committee who raised a special fund to which the Society contributed. In 1854 the Society took the responsibility of the whole Mission, which it has borne ever since. It gave £5,000 towards the endowment of the See, and has recently offered £2,000 in order that the endowment of the See may be adequately completed.

To the Diocese of Victoria, Hong Kong, the Society contributed £2,000 for the endowment of the See, but it has had no Missions within its limits of any magnitude.

After the first day of intercession (Dec. 20, 1872) a munificent Layman offered a subscription of £1,000 per annum for five years, on condition that the Society entered on new work. At the same time a promise of £500, for missions in China was received.

Thus encouraged the Society sent two Clergymen to Japan in 1873 and two to North China in 1874. There are now six Missionaries of the Society in Japan, and in China the first Missionary has been consecrated Bishop and has with him four Clergymen besides several young men who are training for Missionary work.

The Society's Annual expenditure in Asia now exceeds £40,000.

Letter from the METROPOLITAN *of* INDIA.

YOU requested me to send you a summary statement of "the fruits which I conceive to have been produced in this diocese by the assistance which the Society has extended to it in the past, especially with reference to the present condition of the diocese, and to the encouragement given by the Society's grants to its independence and development from within."

The subject has been, I assure you, upon my mind very constantly, but with every desire, even for my own information, to arrive at some conclusions upon it, I have found the task so difficult that I am more than doubtful of my ability to give a faithful account of the past history of the Mission work in this diocese. It may seem a strange thing to say, but I am stating a fact when I tell you that having now visited every part of India, I find that the country seems to me to be influenced by Christianity to an extent far beyond my expectations, but that it is impossible to specify and say definitely this agency has produced so much and that agency so much. The influences

that have been at work are so interwoven that they cannot be disconnected.

Thus the education given by the government, the administration of justice, and all the other secular influences that have been brought to bear upon the country, have drawn attention to, and have produced a respect for, Christianity: then, the more direct influence of Mission schools, though not having produced results that can be tabulated, or such a number of converts as might have been expected, has done much towards making those who are still non-Christians to be well acquainted with and well disposed towards Christianity; and you will perceive that it may therefore be quite true that manifest results are disappointing, and at the same time true that great results not on the surface are clearly to be seen.

I am convinced of this myself, that the great work has progressed quite as rapidly as it did in the early centuries of Church history, when the Church had, as now in India, to undermine and overthrow old-established systems of religion and philosophy. I may further illustrate the difficulty of which I speak. The results which are most apparent are not always those that are most likely to be pregnant with hopes for the future. Thus at present in this diocese the Chota Nagpur Mission is the most deeply-interesting and encouraging, but it can scarcely be expected to produce results beyond the limits of that comparatively small district. I think you may understand that no one has much hope that the Christians in Chota Nagpur, converted as they are from aboriginal races, will ever be able to influence the subtle Hindus and the self-satisfied Mohammedans, who are the real mass of the population in India. This same remark applies to a great extent to Tinnevelly. Again, as regards the connection of your Society with Chota Nagpur, it is very difficult to say how much of the credit should be put to your Society, and how much to the German Lutherans, by whom the first work was done before S.P.G. had anything to do with the Mission.

I cannot avoid mentioning another difficulty which affects me personally. It is a very delicate matter for me to attempt to speak of the results of the past in this diocese, inasmuch as, while finding much in the way of indefinite results when I came to take charge of the diocese, I found Bishop's College almost empty, and as regards S.P.G. Missions only one University man connected with them in the whole diocese. This leads me to speak of Bishop's College, and clearly it has done excellent work in the past. I will give one instance of the influence which it has brought to bear upon the future of the Church in

this country. No man is at the present time exercising a more powerful or more permanent influence upon the Church in South India than Dr. Kennet, of Sullivan's Gardens, Madras, brought up, as you may know, at Bishop's College; and I am myself of opinion that the production of such men is a much truer ground for congratulation than the accession of a large number of converts, because the mere *number* of converts has far less to do with the future of Christianity in this country than their *quality*, and the quality depends upon the quality of the men trained and sent out to be pastors, and teachers, and Missionaries. The work then that has been done in time past at Bishop's College ranks first in my estimation as proving that the labours of the past have not been in vain. But I would add that the number of Christians in the diocese attached (though alas! but too loosely) to S.P.G. is by no means inconsiderable. The Cathedral, Tollygunge, and Barripore Missions, if efficiently worked and wisely organised, would show definite results which, under existing circumstances, are in a state of flux, and cannot be accurately computed.

This then leads me to speak of the future, and though not forgetting Cawnpore and Banda (interesting centres capable of producing results if only thoroughly worked), I will lay the main stress upon Calcutta and Bishop's College.

I would use all the powers of persuasion that I can command to induce your Society to realise the wonderful opening there is for the development of Bishop's College in its new position. I fear that my advocacy of its removal into Calcutta has debarred me from the chance of being believed or trusted in the matter, but that the fact is as I state no one out here has the slightest doubt. A really great future is before it if only your Committee will seize the opportunity. The proposal which went from the Committee here for a boarding-school to be built in connection with the College, and a drawing of the College into relations with the educated natives, and the Mission work of the Cathedral and Bowanipur district, has been carefully considered and is regarded by us as a most important step; I will only add that if the Society would really and heartily aim at a complete and efficient organisation of this work in Calcutta more will be accomplished for the future of Christianity in this diocese than could be accomplished by any other means that I could suggest.

I cannot do better than conclude with a quotation from a letter written by Bishop Cotton to Dr. Kay in the year 1859:—"My short experience has convinced me that one of our chief objects should be to endeavour, under God's blessing, to raise up a

ministry not only zealous and devoted, but learned, and able to cope with the intellectual subtleties which are opposed to the spread of the gospel in India."

EDWARD R. CALCUTTA.

Letter from the BISHOP *of* LAHORE.

I ALWAYS write in the Records of each Mission a full and well-considered account of the present condition of each department of the Mission, and of the impressions left by the newest inspection of it. I am sorry to say, I have no accounts of the early history of the Delhi Mission by me, and, as the mail leaves in two days, there is no time to send for them from elsewhere. In my early Agra days, it attracted my attention very much, and Messrs. Sells and Stuart-Jackson occasionally visited me at Agra and joined me in itinerating tours, which we found, I believe, mutually helpful. During the time the mutiny raged fiercest, Tara Chand, driven from the city of Delhi through his supposed prepossessions in favour of Christianity, found me out in the fort at Agra, and I had the happiness of instructing him for some weeks or months there, in St. Paul's Epistles, which work Mr. Shackell afterwards continued, and, administering baptism to him, became his spiritual father. Three months after the capture of Delhi (which on one Sunday, as I recollect, every gun on the fort wall of Agra, as by a simultaneous burst of military enthusiasm, gave tidings of far and near) I for the first time visited that city, dreary and deserted of its inhabitants, almost like a city of the dead; and saw the spots in the fort and elsewhere immortalized by the death scenes of several members of your Mission known to me at Agra before—Mr. Hubbard, Mr. Sandys, and several colleagues, native and European. I then for the first time also became acquainted with Master Rám Chunder, one of the few allowed to return to his old quarters in the Chàndni Chauk. His loss, with that of Mrs. Winter, in not much more than twelve months, has sorely widowed and bereaved the Delhi Church.

I continued at Agra only just long enough to welcome Mr. Skelton and his colleague on their first arrival at Delhi, to repair the waste places and build up the ruins of a Mission memorable for its early martyrdoms, and the conversion of a few men who have proved, and are proving, most valuable Mission agents and exemplary models of Christian life in the South Punjab. Their being brought to the faith had much to do

with the Sunday Bible Classes of the Principal of the Government College.

To Mr. and Mrs. Winter's work I need scarcely bear any fresh witness. The history of their work is the Church's trust and inheritance. Besides the administrative and Financial ability displayed by both and the breadth and scope of philanthropic effort which hu[illegible]itarian schools have laid claim to of late as proper to non-Christians, their life, if it spoke anything, always spoke this at least: *Lord! it is done as Thou hast commanded, and yet there is room.*

The poor, despised low-castes of the suburbs of Delhi and the small towns, at distances of ten, thirty, fifty, and even seventy miles, have been Mr. Winter's special care; showing a marked conformity to his Master in this: *He shall be favourable to the simple and needy, and shall preserve the souls of the poor.* With resolute pertinacity of purpose he has clung to these poor people: with the alternations of encouragement and sad disappointment which the Apostle experienced at Corinth. Fifty-one, mainly of this class, I received to confirmation a few weeks since in St. Stephen's.

Mr. Maitland, of Trinity College, Cambridge, has for two or three years back helped with him in this, as a son with a father, and has arranged, if God will, after his ordination in Simla, about Trinty Sunday, to divide the year between the Archdeacon's Curacy at Simla in the hot weather (which otherwise his health required him to spend in England) and the work he loves at Delhi. That Mr. Winter's work is (though *mainly*) not exclusively among the low-castes or outcasts, the frequent visits paid him by Sirdars and Rayees, or chief gentlemen of the city, and the steady maintenance of a most respectable Mission High School, under able Christian Head Masters (native), with Scriptural lessons given by the Mission Clergy, and numbering among its former scholars many of the more educated youth in that part of the Province, abundantly testify.

With much skill and unwearied patience—availing himself likewise of the advantages for training of Catechists afforded by the Lahore Divinity School—Mr. Winter has succeeded in gathering round himself a large force of native teachers and readers, whom, by bringing together from month to month at the Central Station, and by frequent visits paid to them in their outlying posts, he has wisely superintended and controlled. These raw levies are not all at once brought to the efficiency of disciplined forces; and there have been disappointments through the lack in some of zeal and faithfulness. Still, the improvement appears to me to have been steady and decisive

under the watchful eye and firm guidance of the head of the Mission.

Of the work of the Cambridge brethren I have sent a report so lately, that it is scarcely necessary to make any lengthened reference to it. Several things have concurred to make their present call to take the lead in the educational work of the Diocese most opportune:

(1) A movement which assumed two years since imposing dimensions to raise large funds for a non-Christian (if not anti-Christian) college, to be affiliated with the new Lahore University, has strangely and wholly collapsed.

(2) The people of the Punjab (though, perhaps, more at Lahore than Delhi) have in no ambiguous way expressed extreme distrust and dislike of secular and godless education.

(3) Lord Ripon has, with a boldness of which our English press complain, harshly expressed his own personal preference for religious education above merely secular.

(4) The Government educational policy exhibits at this time a very marked tendency to throw the burden of the higher education, on a largely developed grant-in-aid system; instead of charging themselves with the work.

(5) The Sub-Committee of the Senate of the Lahore University College, have thrown upon me the responsibility of preparing a compilation of moral teaching from the best and most approved sources, for the use of the Government High Schools and University Classes-to-be; and in this matter I hope to receive much help from our Cambridge brethren.

Having visited, with Messrs. Winter, Bickersteth, Allnutt, and others, so many of the large outlying towns from which very fair roads radiate Delhiwards on all sides, I cannot but augur most hopefully for the future of the Delhi Mission. The field lies before them so open, the land so populous, education so steadily growing, the sphere neither contracted in itself, nor hemmed in by a number of rival Missionary bodies: above all, cheering tokens of the presence and blessing of the great Head of the Church.

THOS. V. LAHORE.

Letter from the late BISHOP OF RANGOON.

IN replying to the request for a summary statement as to the fruits produced in this diocese by the assistance of the S.P.G., I ought, perhaps, to remark, in the first place, that the Society commenced its operations in British Burma nineteen years before the creation of the See of Rangoon; during which time

it only formed a part of the See of Calcutta. It was, I believe, at the solicitation of the Rev. C. S. P. Parish and the Rev. H. W. Crofton, former Chaplains of Maulmain and Rangoon, that the Society was induced to enter upon this field of labour; the names of the Missionaries sent forth during those nineteen years being the Revs. T. Cockey, A. Shears, J. E. Marks, H. B. Nichols, C. Berry, C. Warren, R. W. Evans, J. Fairclough, J. Trew, C. H. Chard, T. W. Windley, and Mr. W. E. Jones.

The first place occupied was Maulmain; where a grant of land was obtained from Government for Mission purposes. This Mission was commenced by the Rev. A. Shears with great zeal and self-denial, until ill-health drove him home in 1861. On his departure the work greatly collapsed; so much so, that twenty-five acres of ground which had been granted to the Mission by the Government was, in that same year, surrendered to the Secretary of State for India; mission work, however, still went on; but, in a few years, was abandoned.

Rangoon became happier in its fortunes than Maulmain. Under the vigorous efforts of the Rev. J. E. Marks, aided by General Fytche and Sir Arthur Phayre (Chief Commissioners of British Burma), the year 1864 saw the establishment of a Missionary Anglo-Vernacular College, called St. John's; an institution which has grown most prosperously and nobly, has been the means of imparting much enlightenment among the rising youth of the country, and, at the present moment, numbers 500 pupils.

In 1865 a school for Burmese and Eurasian girls, called St. Mary's, was founded, under the superintendence of Miss Cooke, who was succeeded by Miss Miller and Miss Libbis. Similar schools were also established by the Ladies' Association at Prome, Thayetmyo, and Poozondoung; to each of which the education, on Christian principles, of a large number of native children is much indebted.

Additional boys' schools were also founded along the banks of the river Irrawaddy by the Rev. J. E. Marks, on the suggestion of Bishop Milman when he made his first visitation to Burma in 1867. These were at Zelloon, Myanoung, Henzadah, and Thayetmyo; of which the two last only survive. These, however, are very successful, and have all along been doing an extremely good work.

In the same year the *Mindoon Min*, king of Upper Burma, sent an invitation to the Rev. J. E. Marks to work as a Missionary in Mandalay. This resulted in the erection, by the king, of large schools, together with church and clergy-house. To the schools he sent several of his own sons. The church was

consecrated by Bishop Milman. The object of the late Burmese king in all this, having been to secure political advantages through the Mission from the British Government, and having utterly failed in this design, he subsequently withdrew from it, and left it quite uncared for. After ten years' labour, Mr. Marks left Mandalay on sick leave; when his place was filled in 1875 by the Rev. J. Fairclough, and afterwards by the Rev. C. H. Chard, who remained there till 1879, when he was appointed Government Chaplain at Thayetmyo.

In 1874 the Rev. J. A. Colbeck was appointed coadjutor to Mr. Marks; but after the arrival of Mr. Fairclough, took Mr. Marks' place, as acting Principal of St. John's College, Rangoon. In 1877, however, he was appointed by the present Bishop of Calcutta to the charge of a Burmese Mission in Kemmendine (a suburb of Rangoon), and to a Tamil Mission in Rangoon itself, in which post he was labouring on the formation of the See of Rangoon.

Only one other Mission needs to be noticed before we enter upon a more detailed review of work done subsequently to the arrival of the Bishop of Rangoon. This concerns the Karen Mission in Tounghoo. The first successes among that primitive people were achieved by the American Baptists. In the course of time, however, a schism arose among them; through which large numbers were left like "sheep without a shepherd." This ejected flock sought aid from the S.P.G. Great reluctance and delay were shown in accepting the request; inasmuch as an honourable disinclination was felt to "enter into other men's labours." Nor was it until many of them were found drifting back into heathenism, that final consent was given, under sanction of Bishop Milman. Since then the scattered fragments of these Karen Christians have been consolidated into a Mission of the S.P.G., under charge of the Rev. T. W. Windley, aided by Mr. W. E. Jones, preceded by the Rev. C. Warren and his devoted wife, both of whom died at their work.

It is now time to sum up the results of the Mission work in Burma, which undoubtedly took a new start from the creation of the Diocese of Rangoon.

As might have been expected, the Bishop was warmly welcomed by all the clergy on his arrival in January, 1878. At that time there were only four Missionaries at work; viz. Messrs. Marks, Colbeck, Chard, and Windley; Mr. Fairclough being home on furlough. Mr. Jones, however, may be added to the number as a lay-helper. Nor was there any native ministry. At the present moment we rejoice to say there are *six* native clergy, and one Eurasian; of whom four are in priests' orders, and three in

deacons'. Thus the total number of ordained Missionaries amounts to fourteen; being very nearly three times the number of those found upon the field at the beginning of 1878. In addition to this there are also three native subdeacons, and four others are about to be appointed.

Speaking of the various Missions in detail, but with the greatest possible brevity,—I begin with

I. Rangoon.

St. John's College at the close of 1871 had but 184 pupils, with a daily average attendance of 142. It has now over 500, with a daily average attendance of 450. Its working power has also been strengthened by the appointment of a new Vice-Principal, the Rev. T. Rickard. It should be added that this college contains among its boarders 120 orphans, who are entirely supported by local subscriptions; that it gives Christian instruction daily to all its pupils; and that about 100 baptisms of Burmese converts have taken place in the college chapel since its first institution.

A Chinese Mission has been also commenced in Rangoon which is of peculiar interest. For two years before the arrival of the Bishop in 1878, about fifty Chinamen had been under the care of the Rev. Mr. (now Dr.) Marks, aided by a Chinese catechist. Soon after the arrival of the Bishop in that year, forty of these were baptized, and in the following year twenty-seven were confirmed and became regular communicants. Since then about twenty more have joined the infant church, and have been confirmed. The condition of this Mission is very hopeful; and will be much more so as soon as we can train one of them for the ministry.

The *Tamil Mission* in Rangoon has been also greatly blessed during the last four years. A handsome church was built for them, and consecrated by the Bishop in January, 1880; in which services are conducted *daily* by a native Tamil clergyman, whom the Bishop ordained in 1878. The converts are constantly increasing. The work is also supplemented by a Telugu catechist. In this church also there is a weekly service held for the Burmese converts.

II. Kemmendine.

This is a *Burmese Mission*, with the village of Alatchyoung, on the opposite bank of the river Irrawaddy, attached to it. The Rev. J. A. Colbeck's good work in this place has been taken

up by Mr. Fairclough, and promises to bring forth much fruit. Within the last three years a commodious school-room has been built in Kemmendine, which is used also as a church for Divine Service, and is well attended.

III. Thayetmyo.

At this station, although there is no Missionary, we have a flourishing Burmese boys' school, of which the master, now made a native sub-deacon, is a most earnest evangelist, and conducts Sunday services in his school-room with great success.

IV. Maulmain.

After the massacres which took place at Mandalay on the assumption of the throne of Upper Burma by King Theebaw, and the consequent withdrawal of the British Residency from that city, we regret to say that the Mission (at that time held by the Rev. J. A. Colbeck), had to be abandoned. The Bishop, therefore, resolved to re-commence the Maulmain Mission, which has been done with great vigour under the hands of Mr. Colbeck. The ground, formerly surrendered to Government, has been re-granted to the S.P.G.; and a church capable of holding 300 persons is being built for the Burmese at a cost of 10,000 rupees. There are already forty converts from Buddhism. A large school, with over 100 pupils, is at work in a temporary building; and funds are being raised for a permanent school and clergy-house. One new Missionary deacon has been added to the staff of labourers, and two native sub-deacons. Seldom in the history of Missions has there been so rapid and effective a revival of lapsed labour.

V. Tounghoo.

The work among the Karens, of which this town is the centre, has been pre-eminently successful. In 1878 a church was built and consecrated; and five Karen teachers were ordained deacons, one of whom died shortly afterwards. In 1881 new and extensive mission schools, with chapel and clergy-house, were erected on a commanding site, at a cost of 15,000 rupees. There are now, in this Mission no less than eight ordained Missionaries, with one English layman, and a medical department of Mission work also attached to it. On the Karen Hills there are about fifty-three Christian villages; and through the evangelistic labours going on, new heathen villages are frequently applying for admission into the Church. In 1880, it may be added, this Mission received a printing-press, through a generous grant of the S.P.C.K., with a good supply of type, and a plentiful supply

of paper, by the aid of which, publication work has already commenced. Arrangements are also in contemplation to commence a native theological school in our new buildings, for the preparation of the native ministry. One young man in Maulmain, lately converted from Buddhism, is anxiously waiting for admission.

I now give, as desired (with great reluctance, however, owing to the difficulty of making thoroughly correct estimates), an appropriate summary of the whole S.P.G. Mission field at the close of 1881; assuring those who read it that, from our fear of exaggeration, the statement is under rather than over estimated.

Total number of *native Christians*		3,500
" " *Communicants*		1,400
Well-built Mission Town *Churches*		3
School-room Mission Town *Chapels*		2
Village Chapels		49
Town *Mission Schools*		
Boys'		10
Girls'		3
Mixed		1
Village Mission *Primary Schools*		300
Total number of *Missionaries*		14
(Of whom 10 were ordained since A.D. 1878 by the Bishop of Rangoon)—		
(viz.), Native Pastors	6	
English	4	
Candidates receiving the rite of *Confirmation* since A.D. 1878		550
Mission Churches consecrated since A.D. 1878		2
New Mission Church now *being built*		1
Mission *Printing-press*, established A.D. 1880		1
Heathen children under instruction		1,200
Christian children under instruction		1,000

Publication of the *Book of Common Prayer* in *Burmese*, A.D. 1876.

Establishment of Medical Mission, Tounghoo, 1879.

Publication of the *Book of Common Prayer* in *Karen*, A.D. 1879.

Publication of a *Church Hymn Book*, A.D. 1879, in Burmese.

Establishment of a Rangoon Church Mission Magazine published monthly, A.D. 1880.

Diocesan Board of Education forming, A.D. 1881.

J. H. RANGOON.

Joint letter from the BISHOP *of* MADRAS *and* BISHOP CALDWELL.

1. THE grants of the Society to the Diocese of Madras have long been larger than the grants made to any other Diocese in any part of the world. For many years the Society's grant averaged £10,000 per annum. It now reaches the high average of £13,000 per annum, an amount which exceeds even the grants made to the Diocese of Calcutta. The whole of this large grant is expended in payments towards Missionary work, either directly, in the support of Missionaries and the partial support of native pastors and catechists, or indirectly, in the maintenance of Mission Schools. Only a very small proportion of the Society's grants has at any time been expended on buildings. Speaking generally, it may be said that the entire amount has been devoted to the sacred work of sowing the good seed of the Word; and as a proportion is generally found to exist in every department of work between means and ends, between the number of labourers in any field and the fruits of their labour, it may naturally be expected that Madras shall stand as high in the order of results as in the order of receipts. It will appear, we trust, that this expectation has been fulfilled.

I. HISTORICAL.

2. In 1824 the Society for Promoting Christian Knowledge, which up to that time had carried on the Missionary work of the Church in India, resolved to transfer the management of its Missions, with the superintendence of the work of the Missionaries, to the Society for the Propagation of the Gospel, whilst it continued to help forward the work in less direct, but still very effectual methods. This resolution was carried into effect in Calcutta and Bombay in 1825, and in Madras in May, 1826, when a District Committee of the Society for the Propagation of the Gospel was formed.

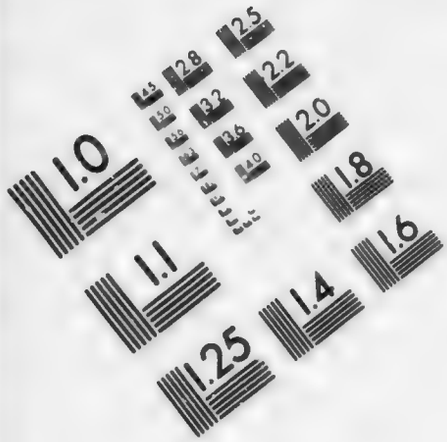
3. Madras not being then a separate diocese, the Committee was called a District Committee, not as now a Diocesan Committee. The Committee then formed was a very strong one, including almost every influential European in Madras. We quote the following from a recently published volume, *Records of the Early History of the Tinnevelly Mission.* "This meeting was held on the 15th of May. Bishop Heber died shortly before, on the 3rd of April that very year, and the See was now vacant. It is a remarkable illustration of the way in which God, though He changes His instruments, changes not His work or purpose, that the very month after the Church in

India, and especially in Madras, sustained what appeared to be almost a crushing loss in the death of Bishop Heber, it pleased God that one of the great Missionary Societies of the Church should commence its work in Madras. The friends of the Society in Madras did not wait even for the appointment of a successor to Bishop Heber, but took the first opportunity of organising themselves into a Committee."

4. During the first ten years of the District Committee's work the number of European Missionaries employed by the Society in what is now the diocese of Madras increased from six to thirteen, the number of Christians in the congregations from 8,352 to 11,743, and the number of children in school from 1,232 to 3,258. The progress thus commenced has ever since continued. It has sometimes been more rapid than at other times, but there has been no real falling off; there has always been an ascent and progress in the main.

5. The Archdeaconry of Madras was constituted a Bishopric in 1835, when Bishop Corrie became the first Bishop. His episcopate lasted less than a year and a half, so that though he was much loved and revered he was unable to do many things that he desired. He was succeeded in 1837 by Bishop Spencer, who notwithstanding continual ill-health laboured zealously and faithfully for the twelve years of his episcopate to promote the Missionary cause, especially in connection with the Missions of this Society, which in his time were wonderfully revived. He was succeeded in 1849 by Bishop Dealtry, who devotedly laboured in the cause of Christ for nearly twelve years, when he was succeeded in 1861 by the present occupant of the See, who has already been privileged for nearly twenty years to carry on the work of chief pastor in this Missionary diocese. The Missions were also visited by Bishop Wilson when Madras was included in the diocese of Calcutta; and after the establishment of the Bishopric of Madras he paid another visit as Metropolitan. He was followed in succession by two other Bishops of Calcutta, Bishop Cotton and Bishop Milman. The present Bishop of Calcutta has now almost completed his Metropolitical tour, including visits to the principal Missions.

6. The long list of Missionaries—European, East Indian, and native—employed by the Society since 1826, contains many names that will always be had in honour in Southern India. Swartz belonged to the earlier period, when the Missions were maintained by the Christian Knowledge Society, and he may be regarded in many particulars as standing at the head of the entire list; but, omitting him, many of the Missionaries of this



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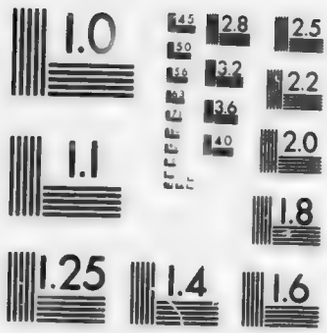

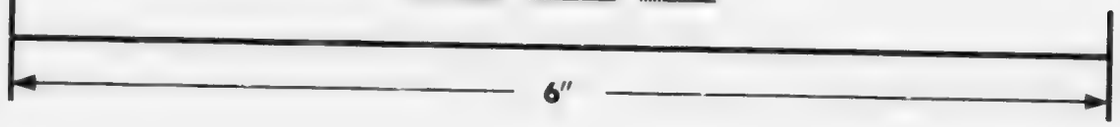

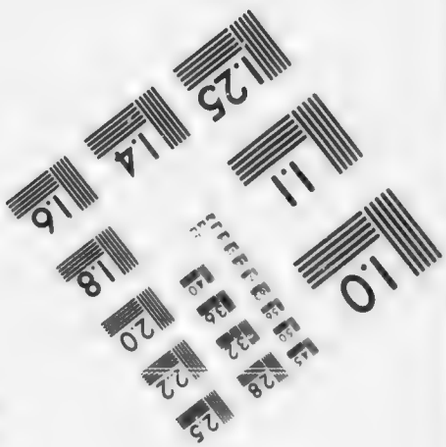

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Society must be considered as holding as high a position as any of his successors or predecessors. We are precluded from singling out for honourable mention the names of Missionaries now living, but among those who have entered into their rest we cannot but mention the names of Huxtable, afterwards Bishop of Mauritius, and of Kearns, and especially the loved name of Brotherton, whose memory is preserved in Cambridge by an annual prize.

II. Education.

7. The educational work of the Society occupies a place of great importance in this diocese. It maintains High Schools in Madras and Ramnad, and Colleges in Tanjore and Trichinopoly, together with Anglo-Vernacular Schools in several towns in Tanjore and Tinnevelly. In these institutions it aims mainly at giving an education on Christian principles to the youth of the higher classes, who would otherwise be left without any religious instruction whatever, or be liable to be trained up in the Positivism or Agnosticism of Europe, which could only have the effect of inspiring the future leaders of Indian society with hostility, or with contempt, or (at the best) with indifference towards Christianity. Several of these institutions are entirely, or almost entirely, self-supporting, so that there is no reason in this diocese why they should be given up on the ground of expense; and if the objects they have in view are borne in mind and duly appreciated, it appears to us that they are well worth the small additional outlay incurred on their account. The number of pupils in the High Schools and Colleges reaches the high aggregate of 2,313; and this does not include the Anglo-Vernacular Schools, the pupils in which receive an education almost equal to that of the High Schools. The number of Christian youths in the Colleges and High Schools is 484.

8. Many schools of an inferior order have been established in the villages, intended mainly for the children of native Christians, but attended in still larger numbers by non-Christian children. The children in these rudimentary schools number 10,347: viz., boys, Christians, 3,071, non-Christians, 4,250; girls, Christians, 2,315, non-Christians, 711.

9. Perhaps the most important department of educational work is that carried on in the boarding schools for boys and girls. There are fourteen boarding schools for boys, containing 583 pupils; and ten boarding schools for girls with 594 pupils, = 1,177 pupils of this class in all. Most of the schools are carried on by Europeans, and are all under European influence

and guidance. All the pupils are Christians. The boys' boarding schools are especially intended to be feeders for the institutions in which agents are trained up for the service of the Mission, and the girls' schools fulfil a special and most important purpose in a country in which female education has hitherto been unknown, in training up girls to be specimens of what Christian women ought to be. No person who has visited the various Mission stations can do otherwise than regard these boarding schools as an unmixed blessing to the community. Three orphanages also have been established, in connection with the Society, for famine orphans—one at Madras, another at Ramnad, and the third at Nazareth in Tinnevelly.

10. At the head of the boarding schools stands the Sawyerpuram College, in Tinnevelly, for the training up of catechists and schoolmasters, and the preparatory training of the native clergy. This institution, set on foot in 1842 by the Rev. Dr. Pope, has conferred many benefits already on the native Church. Nearly all the educated clergy of the Society and most of the Christian teachers in the high schools received the greater part of their education in it, and now that it has been raised to the rank of a college by the establishment of "First in Arts" classes, it is hoped that it will do still more good than ever. The students who are boarders at present number 170; day scholars thirty.

11. The highest educational institution connected with the Society in the diocese for many years was the Sullivan's Gardens Seminary, so successfully carried on by the Rev. A. R. Symonds from the beginning in 1848 until 1872. Of the students educated by Mr. Symonds, thirty-five have been ordained. In 1879 the character of this institution was changed: the general education and preparation for the university examinations carried on in it were transferred to Sawyerpuram and other institutions; it received the new name of Theological College, and was placed under the principalship of the Rev. Dr. Kennet. Its sole purpose now is the training of theological students, of whom there are at present ten.

12. The following is the list of teachers employed by the Society:—

Holding English Certificates	3
M.A. Degree of Madras University	1
B.A. Degree of Madras University	9
First in Arts Certificates	16
Matriculated	55
Of other grades	305
Not Certificated	56

13. The entire number of pupils in the Society's schools is 13,207 ; viz. males, 9,609 ; females, 3,598. The number of masters is considerable, and the expense of keeping up this large establishment is heavy. Liberal grants are made by the State both in the shape of grants-in-aid, and of results grants. Fees also are paid, which in some schools go a great way towards meeting the cost of up-keep. Notwithstanding this, a large proportion of this expenditure has to be met by the Society, and to carry on this good work on the present scale, still more to extend and perfect it, it asks, and deserves to receive, liberal help.

III. Evangelistic and Congregational Work.

14. The grand aim of the Society in this diocese, as everywhere in the Mission field, is "the Propagation of the Gospel" amongst the heathen, and the establishment of a Church of Native Converts, capable in time of standing alone. The educational work of the Society is not independent of, but auxiliary to, its congregational work. From the beginning, in every part of the field, the school and the congregation have gone hand in hand. The staff of workers employed by the Society is very large. It includes Europeans, whose salaries are wholly met by the Society, and natives engaged in various departments of work, whose salaries are met partly by the Society and partly by local funds. Their number is as follows:—

Missionaries, European and East Indian, including Candidates for Orders sent out by the Society. (This number includes Bishop Caldwell)	22
Native Clergymen, partly supported by the Society and partly by the native Church .	40
Retired Missionaries	2
Catechists	273
Readers and Mixed Agents (that is persons who work both as catechists and schoolmasters) .	488

15. The Missions are divided into three circles. One comprises Madras itself, with a few isolated stations, and the Missions in the Telugu country and Kurnool. Another comprises Tanjore and Trichinopoly, including the various districts and stations connected with them, together with Cuddalore. The third comprises Tinnevelly and Ramnad. The most interesting particulars connected with these Missions are the following:

Number of towns or villages in which congregations have been established .	986
Number of Christians, that is of baptized persons	37,706
Number of Catechumens or unbaptized persons under Christian instruction .	20,083
Total number of persons of both classes—members of congregations, under instruction and discipline . . .	57,789
Number of Communicants . . .	9,369
Number of adults able to read . . .	9,868
Adults baptized during the last three years	5,905
Contributions of Native Christians last year	Rs.22,186

It will not be supposed that all the people included in this list are to be regarded, or are regarded by the Missionaries, as true Christians in the best sense of the term. Such a supposition could not be entertained respecting any considerable community of persons professing and calling themselves Christians in any part of the world. But the thoroughness of the instruction they all receive, and the fatherly discipline to which they willingly submit, and especially the large proportion of them who are Communicants, and the large and constantly increasing amounts contributed by them to Church purposes, justify our entertaining a well-grounded hope respecting the Christian character of a very large number of them.

16. In many particulars the Missions have made decided progress during the last few years. Efforts towards self-support, especially in the older Missions, are being more systematically made. The native clergy and people evince more anxiety on this subject, and the results are now such as to give us good hope for the future. We are quite of opinion that more may yet be done in this direction from year to year, and that when the people belonging to the older congregations find that they *must* do more, they will find also that they *can* do what they *must*. In several Missions Church Councils have been established, and are found increasingly useful in teaching the people to take an intelligent interest in Missionary work, in the collection and management of funds, and in the development of the Native Church. A special and very encouraging sign of the times is the interest that is now taken in various Missions—we hope we may soon be able to say in all—in voluntary efforts on the part of the people—men and women, in their several spheres—for the evangelisation of the heathens in their neigh-

bourhood. It cannot be doubted that the zeal with which this work was carried on in various places, especially in Tinnevelly, before the great famine, prepared the minds of the heathen for the reception of the lessons taught by the liberal relief rendered to them by European Christians in the time of their distress. It was only in those districts where evangelistic agencies had been systematically at work that famine relief led to any considerable increase in the numbers of the persons under Christian instruction. The connection, therefore, between the two things is indubitable.

17. The progress of the Missions from year to year, not in numbers only, but in every department of work, will appear from a comparison of the principal items of statistics in 1826, when the Society took over the Missions of the Christian Knowledge Society, and commenced its own work, and the year 1879-80. In some particulars there are no means of comparison, the amounts contributed for religious purposes by native Christians at that time—except for church-building alone—seemed to have been deemed too insignificant to be noticed, and the class of catechumens, if it then existed, was not recorded. No native minister connected with the Church of England then existed.

	Missionaries.	Native clergymen.	Native catechists, schoolmasters, and schoolmistresses.	Christians.	Catechumens.	Pupils in schools.	Native contributions.
1826	6	...	141	8,352	...	1,232	.....
1880	22	40	761	37,706	20,083	13,207	Rs. 22,186

The progress thus made in the fifty-four years that have elapsed since the Society entered on its work in this diocese must be considered to be very remarkable and very encouraging.

18. We have to thank the Society in the name of the Missions and of the diocese for its very liberal grants towards the carrying on of this great work in all its departments. Some years ago it set apart £1,000 to help forward the formation of pastoral endowments in the various districts. In addition to the large grant made by it to the diocese of £13,000 per annum, administered by the Diocesan Committee in Madras, it recently raised large grants for famine relief, which were mainly dis-

tributed by the Missionaries in the distressed districts. The sum thus raised and distributed amounted to nearly £7,500. Shortly after it raised a large Special Fund for the employment of additional agents, especially in Tinnevelly, for the instruction of those persons who placed themselves in such numbers under Christian instruction. This Tinnevelly Special Fund will soon be exhausted, and the Society must expect soon to be applied to for the continuance of its help to this object in some more permanent shape [1]

19. For the due maintenance of the work the Society is now carrying on, and especially for the purpose of enabling it to avail itself of the new openings for usefulness, which in so vast a country as this, under so enlightened and benign a Government, are sure, from time to time, to present themselves, it is not sufficient that the Society's income should be maintained without diminution, it requires to be aided by a large and liberal increase of regular contributions. Almost every year some new work is commenced or some old work revived, and the revival of old work may be considered even more urgently necessary than the commencement of new. This very year steps have been taken for the revival of the old Mission of Trichinopoly, which has now been placed under the care of an experienced Missionary, the Rev. J. L. Wyatt, in accordance with the earnest recommendation of the Diocesan Committee in the Report for 1878-79.

20. The progress made already, especially in recent years, furnishes the Society with ample encouragement to press onwards towards better and better results. Much still remains to be done. Immense portions of the field still lie uncultivated; of the cultivated portions some need to be cultivated again, and in every Mission and every district there are still "things that are wanting"; but looking at what has been done in the past—in the midst of regrets for our many shortcomings—we have every reason to "thank God," and looking at the future—though "without are fightings, within are fears"—we have every reason to "take courage." One remarkable fact is that the progress made in the number of Christians and Catechumens during the past four years has been much more rapid in proportion than in the fifty years that preceded. The total increase in both classes in fifty years, from 1826 to 1875-76, was 27,651; the total increase in the four years from 1875-76 to 1879-80 was 21,786.

F. MADRAS.

R. CALDWELL, *Bishop*,
Assistant to the Lord Bishop of Madras.

[1] For this a grant of £3,000 has since been made by the Society.

Letter from the BISHOP *of* BOMBAY.

I FEAR that the Mission field of Western India is not one of those which will shine as among the brightest examples of the work of your venerable Society. But considering how short is the whole length of time that the Society has been at work here at all, and the short portion even of that time during which it has had any adequate organisation, we ought to be thankful that so much has been effected.

When the Society recommenced its operations in the year 1840, it sent out only a single clergyman, engaging one other on the spot. On the death of the first of these when he had been only about a year in the country, three more were sent to take his place, but of those two were invalided, and one resigned within a very few years. Bishop Douglas, on his arrival in the Diocese, found the Society represented, I believe, by only four clergy, all of them stationed in Bombay. The Deccan Missions at Ahmednagar and Kolhapur were founded by him, and in spite of many drawbacks from ill-health, &c., gained a certain footing among the out-caste class of the people. A Mission was also opened at Poona, and a small Mission Church built in Bombay. When I succeeded Bishop Douglas in 1876, I found only one clergyman in the Ahmednagar Mission, and two European and one native Missionary in Bombay. Kolhapur and Poona were both vacant owing to sickness and the scantiness of the staff. In other words, after all Bishop Douglas's efforts, the collapse was almost complete. Since that time God has been pleased to grant us increased means and numbers, and the health of the Missionaries has been good, so that our staff now consists of one priest, and two (shortly to be three) deacons at Ahmednagar; one priest (and in a few days one deacon) of the Society at Poona, besides one missionary priest not in the Society's employ; two European priests and one native deacon at Kolhapur and in the Deccan. There are also two European and one native priest in Bombay, and one European priest at Dapuli.

Churches are rapidly rising at Ahmednagar and Kolhapur, each of them being built with money of which Bishop Douglas's bequest was the nucleus, and the remainder has been raised by the energy of the missionaries themselves. I have been endeavouring during the last two years to consolidate the work of the Society by starting an annual Conference. That it should only so lately have been practicable to secure so rudimentary an attempt at organisation, speaks volumes for the drawbacks

under which the Society's missionaries have been at work. They have been units connected only with a Bishop seen at necessarily rare intervals, having no coherence among themselves, and each one sadly weighed down by the mass of heathenism against which he has had to contend.

But inadequate as numbers and organisation must still be confessed to be, there is much to be thankful for now. There is much of genuine Missionary spirit and of plodding faithful work; much of that endurance of hardness, and of that contentment with small means and little society, which are characteristic of the true Gospel Missionary, not a little too of intellectual enthusiasm and eager interest in the problems of Indian life. Where these things are to be found, progress by the blessing of God is simply a question of time.

The Missionary clergy of Ahmednagar have about 3,000 native Christians under their charge in their large unwieldy district; those of Kolhapur about 250; of Poona, some 270; the Society's clergy in Bombay about 325; at Dapuli, few as yet besides children.

If I am to say, then, what the Society has done for this Diocese, I should say *it has made a beginning*. The whole history of its present work among us covers a time about half as long as the Mission life of Bishop Caldwell in Tinnevelly. Our most successful missionaries can count their years of active service on their fingers, or very nearly so.

The Deccan Missions are not fifteen years old, yet one of these has far outgrown its resources, and is hampered at every turn by want of means. Small and hampered performance, large hopes—that is our present position. But in frankness I must add one thing—outcaste converts have souls to be saved, but they do not represent any impression on the mass of Hindu society as a whole. That on this side of India is as yet untouched by Christianity, so, practically, are the Mohammedans and the Parsis.

In regard to independence and development from within, things are hardly in a rudimentary stage of growth. Our converts are abjectly poor, and their poor hearts and brains are so stunted by centuries of degradation, that few are capable of being trained to any purpose. I find it easier to get bursaries than candidates for the training of native clergy and agents. From Europeans resident in this country but the scantiest of help must be expected. Few believe in Missions, and fewer care to help them.

L. G. BOMBAY.

Letter from the BISHOP *of* COLOMBO.

THE operations of the Society in Ceylon commenced in the year 1840, while the island still formed part of the diocese of Madras. At that time the chaplains, desiring to further the work of the Church by parochial schools and the employment of catechists among both the heathen and the native Christians, and having no other means of providing these beyond the salaries of the then existing ecclesiastical officers, formed themselves into a Committee, jointly with the members of the local branch of the Christian Knowledge Society, and put themselves in communication with the Society for the Propagation of the Gospel. There were at first no Missionaries, but a few schools and catechists under the chaplains were maintained by local subscriptions, with aid from the Parent Society.

Between 1840 and 1845, in which latter year Ceylon became a diocese, three Missionaries, all natives of the island, were appointed, and they were posted in Nuwara Eliya, Kalutara, and Matara. They were moved, however, from time to time, and all three subsequently became chaplains. After the arrival of a Bishop, natives of the island were from time to time ordained and appointed to work for the Society, and a few English Missionaries, four or five in all, have come out from time to time under the Society's auspices, all of whom, except one, the Rev. P. Marks, in course of time became chaplains. I am not reckoning among these the clergy connected with St. Thomas' College, though the Society has always contributed liberally to that College, of which it is co-trustee with the Bishop.

The practice seems to have been, not so much to attempt distinct work on the Society's part in places otherwise entirely unprovided for—there are now only three or four such stations,—as to assist the chaplain and catechist in the Missionary side of their work; in fact, to make Missionaries of those whose view of their duty as officers of Government would have confined them, in many cases, to ministering to Christians. Thus a Government chaplain or catechist attended his Sunday services and baptized the children of his congregation, in his capacity of a Government officer, but managed schools and preached to or taught the heathen, as a Missionary of the S.P.G.

If, therefore, I am to sum up the results of the Society's work in Ceylon, I should say: The Society has given a Missionary character to all the Church's work here. It has supplied a Missionary side to the work of almost every chaplain and catechist.

In laying greater stress on this than on the work, though there is some good work, which the Society could point to as entirely its own, I consider myself to be giving the highest praise. If it is true here, to an unusual extent, that there is no marked line of distinction between chaplain and Missionary, English Church and Native Church, between one part of the Church and another,—this is due to the wise and unostentatious course which the Society has pursued. At the same time, let me not be thought to underrate the excellent work and very encouraging results which have been seen, for instance in the Buona Vista Mission, or the invaluable services of St. Thomas' College, of which the Society, though not the founder, is the liberal supporter.

I am conscious that since I have been here, less has been heard of the S.P.G., and that I have discouraged the titles "S.P.G. Mission" and "S.P.G. Church," which were used almost universally of all that was not "C.M.S." I was myself called the "S.P.G. Bishop." We now hear less of S.P.G. and more of the Church and of the diocese. This is simply because, till of late years, S.P.G. meant the Church, and meant the diocese. Knowing it to be the desire of your Society to be the handmaid of the Church, not a substitute for it, I have not hesitated to count on your generous willingness to be so far put in a secondary position. My efforts to induce the Church Missionary Society to give prominence to the diocese rather than the Society alone have not been altogether unsuccessful, because your Society has allowed me to assume such willingness on your part. Now that we have to endeavour to organize the diocese as one whole, it is much easier for me to call on all to recognise their membership of the diocese, than it would have been to call on "the C.M.S. to join the S.P.G."

If I have made my meaning at all clear, it will be seen that I wish to show that we owe it to the Society for the Propagation of the Gospel that we—not merely have Missions but—are a Missionary Diocese; and that if, by God's blessing, we solve the problem of organizing a compact Church out of our many different elements, it will be in great measure due to your Society. That an abundant blessing may be ever and increasingly bestowed upon that Society, here and throughout the whole scene of its labours for the Church, is the earnest prayer of

R. S. COLOMBO.

Letter from BISHOP CHAMBERS, *late of* LABUAN.

THE Mission to Borneo was commenced in 1847 by an independent organisation called the Borneo Church Mission Institution, to which S.P.G. gave some assistance. I was sent out in December, 1850, as the first Missionary, supported jointly by the two organisations. In 1852 the resources of the Borneo Church Mission Institution were exhausted, and the whole Mission has since that date been maintained by the Society. From its Jubilee Fund, the Society contributed £5,000 to the endowment of the See, and every Missionary in Borneo for the last twenty-nine years has been on the Society's list. It is only truth to say, that, under the protection of their Highnesses, the late Rajah Brooke and his successor, the present religious condition of Borneo, with its numerous Christian converts, especially amongst the Saribas and other kindred tribes, previously notorious for their piracy and head-taking, is the result, under God, of the care and charity of the Society for the Propagation of the Gospel.

WALTER CHAMBERS, *Bishop.*

Letter from the BISHOP *of* SINGAPORE *and* SARAWAK.

I HAVE much pleasure in making the following statement of some of the beneficial results that are to be seen in this Diocese from the working of the Society's Missions, and the help they have given to Missions already commenced. The latter case exists only in that part of my Diocese which lies within the British Colony of the Straits Settlements. Of that portion I have the longest experience, and I will speak of it first.

The history of the Missionary effort in all the three settlements, Singapore, Penang and Malacca, is the same; an independent effort made by the Chaplain and the residents, which has after a time been aided by the Society.

Malacca, the oldest of the three, was in the early part of the century occupied by the London Missionary Society, and was their centre of operations for China and the Malay speaking countries. But after China was opened to them they withdrew their Missionaries from Malacca. And when I went there in 1868 there was not a single Christian native remaining as the fruit of their Mission. There were and are many Chinese and others who were educated in their schools and taught something of the belief and practice of Christianity, but not one baptized

person. I began an evangelistic work with the help of a Catechist, and during the five years I was there we managed to pay our own expenses; but subsequently it was found impossible to do this, and the Society for the Propagation of the Gospel came to the help of the struggling Mission with a donation of $10 a month, or about £25 a year, towards the salary of the Catechist. With this help the Mission still exists, though (owing to a variety of causes) it is not at the present moment very flourishing.

At Penang there is the old St. George's Tamil Mission, which a former Chaplain established with the help of the people. In the time of my predecessor the Society, in the same way as at Malacca, made a grant in aid of the salary of the Rev. Balavendrum Royapen, the Tamil Deacon.

About the same time, too, a grant of £100 per annum was given towards a new Mission which the inhabitants, with some assistance from Government, established, under the direction of Bishop Chambers, in Province Wellesley, on the mainland opposite the island of Penang. Both these Missions are flourishing, and could hardly be so if it were not for the help of the Society.

In Singapore, the St. Andrew's Church Mission, established by the Chaplain and the residents, was maintained without help from outside the place till 1861, when S.P.G. sent out the Rev. E. Venn to take charge. After this gentleman's death, there was again a long period during which the Chaplains for the time being tried hard to add at least the superintendence of the Catechist's work to their own onerous duties. But this attempt was not very successful. In 1872, S.P.G. again came to the assistance of the Mission, sending to it the Rev. W. H. Gomes, who had been for many years a Missionary of the Society in Sarawak. From that time there has been steadily increasing prosperity. We have built a beautiful School-chapel holding 200 people, and a commodious house for the Missionary, with accommodation for Divinity Students. Another Mission Chapel at Jurong, in the centre of the island of Singapore, is just being begun. Representatives of the many races of populous polyglot Singapore gather together in the Mission building to services held in the one language which is common to them all, Malay; and there are other services in Chinese and Tamil: there are some 200 Christians, the fruits of the Mission.

In all the three stations, though not entirely dependent on the help of S.P.G., the Missions are yet greatly aided by the Society, and experience has shown that without the assistance which the Society gives they quickly languish.

My own experience of *Sarawak* is short, and I have not yet had time to visit all the stations. But here everything depends upon the Society. And the advance that has been made among Dyaks and Chinese, is, I think, quite as great as could be reasonably expected in the thirty years that the Mission has existed.

The staff is too small, even for the ground that is already occupied, we have but six Europeans and one native Clergyman for ten stations; but the number of native Christians is about 3,000; and besides the extensive Mission buildings at Kuching, the capital, there is at many a remote village on distant rivers a pretty wooden Church, where devout worshippers meet morning and evening every day for prayer and praise and instruction in God's Holy Word.

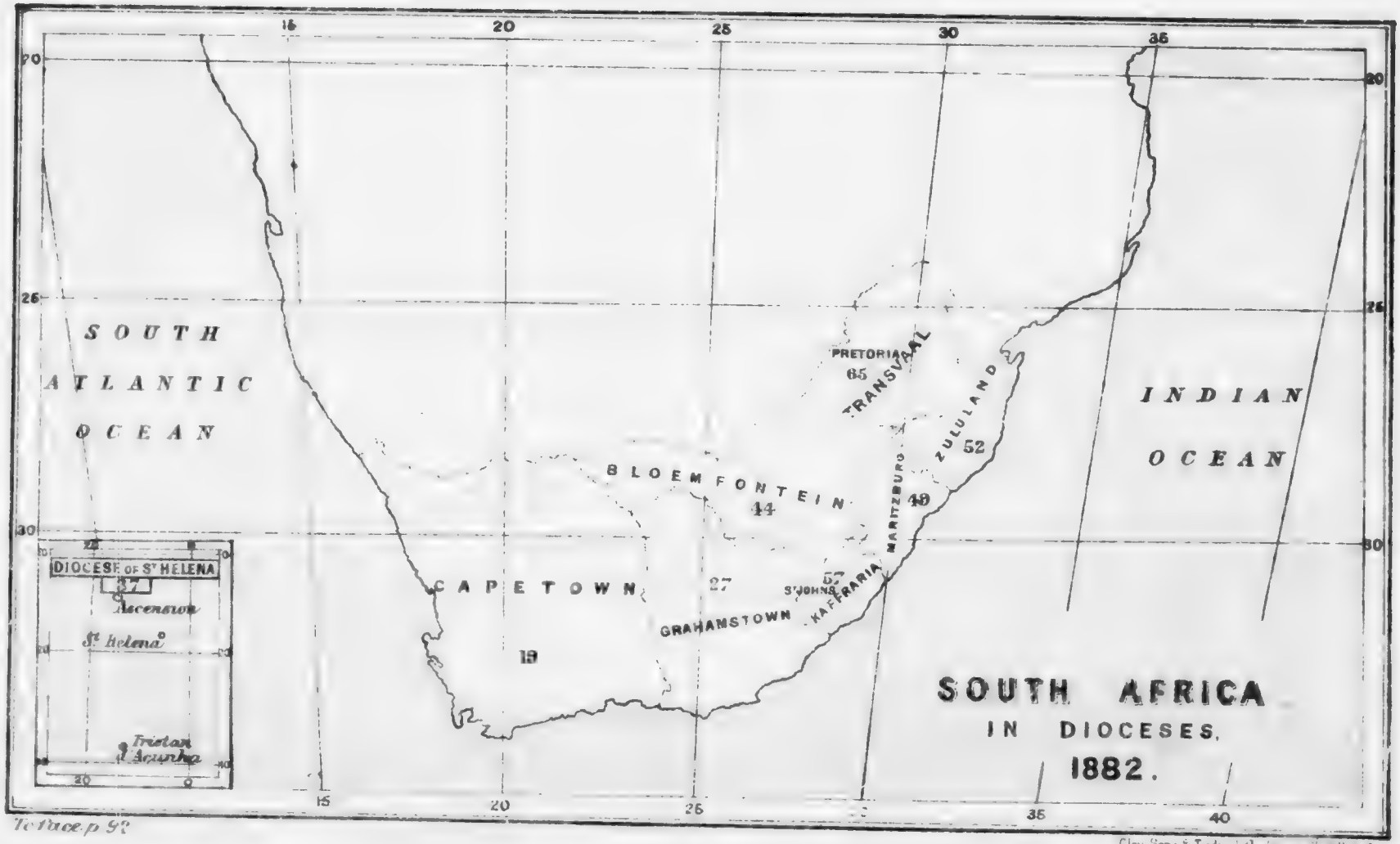
This is in a peculiar way the Society's own Mission. We have great hope that the progress we make now is considerable, as the long labours of those who have preceded us are beginning to shew large results. May God help us to follow the faith of the pioneers of this Mission, and gather in the harvest which they sowed. G. F. SINGAPORE AND SARAWAK.

VI. AFRICA.

IN 1820 the Society sent a chaplain to Capetown, and a second in 1840. In 1847, when Bishop Gray was consecrated, there were only thirteen clergymen in the whole of South Africa. The Society immediately voted large grants to Capetown, including a sum of £1,000 to the endowment of a college. The Bishop wrote:—

"I have been enabled to bear testimony in many places to the fact that the Society is the mainstay of the whole Colonial Church; that in proportion as its means are enlarged, so will the Church in each distinct extremity of the British empire expand, and enlarge her borders; while, if it be feebly supported, the daughter Churches in distant lands must proportionally suffer: that the Society has the strongest claims upon the hearty sympathy and support of the Church at large, inasmuch as it comes recommended by the whole Episcopate, whether of the mother country or of the colonies; and has been, beyond every other merely human institution, most abundantly blessed in its labours, so as to have been the honoured instrument of planting flourishing Churches in many of the dependencies of the British Crown. Were there indeed one thing which, as a Missionary Bishop just about to depart for the field of his labours, I would implore of the Church at home, it would be, to place at the disposal of the Society a much larger income than it has hitherto done, that it may be enabled to meet the ever increasing necessities of the Church in our colonial empire."

To the endowment of the See of Grahamstown, in 1853, the Society gave £5,000, and to that of Natal the sum of £1,500. In 1863 the Society made itself responsible for the stipend of the Bishop of the Orange Free State, which it continued for eighteen



To face p 92

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years, until the See was endowed, the Society contributing nearly £2,000 to that object. It has also made annual grants to the Missions in this diocese; the grant for 1882 is £1,000. The diocese of St. John's, which is now assisted by the Scottish Church, was originated by the Society, which continues its undiminished assistance to it. Similarly the work in Zululand was originated by the Society, whose grants have recently been diminished in view of the unsettled state of the country, and of the greater needs of other lands. The letter of the Bishop of Mauritius—to the endowment of which diocese the Society contributed £3,000—gives full information of the Society's connection with that island; in Madagascar the Society commenced work in 1861, and succeeded in obtaining the consecration of a Bishop to lead the Missions in 1874, since which date it has been responsible for the support of the Bishop and of the whole Missionary body. On the Western Coast of Africa the Society assists the West Indian Mission to the Pongas, and in the island of St. Helena and in the remote settlement of Tristan d'Acunha the Society's grants have been and are the mainstay of the Church.

Its expenditure in Africa, and in the islands adjoining, at the present time exceeds £16,000 per annum.

Letter from the BISHOP *of* CAPETOWN.

THE Society asks for a brief statement of the benefits which have accrued to this diocese in the past, from the assistance extended to it by the Society. I may safely say that, except in a very few favoured spots, where a good-sized English population has settled itself, *e.g.* in Capetown, Rondebosch, Wynburg, &c., we owe *everything* to the Society. If it had not been for the help thus extended to us, we could have done simply nothing in the work of Heathen Missions, and very large numbers of our own fellow-countrymen, whether scattered about in isolated spots, or settled in small villages among an overwhelming number of Europeans of Dutch extraction and of coloured people, would have been absolutely and entirely deprived of our Church's ministrations: for do what they would, this handful of English Churchpeople could not possibly have maintained a clergyman to visit them even occasionally, while the funds raised by the late Bishop and myself in England could have done next to nothing in furnishing this enormous diocese with the means of grace. To show the value of the Society's aid I will simply make this statement.

The Society's grant, now amounting to £2,500, is divided among a large number of clergy, catechists, and school teachers. Not one of the stations thus occupied could be abandoned without serious injury to the Church's work. The members of our

Church, I am bound to say, give generally to the utmost of their power; and yet, in order to keep this amount of Church machinery in action, diocesan funds have to supplement the Society's grant by at least £150 every quarter; while at the close of every year the stipends of the clergy have fallen so far short of the minimum amount at which the Synod places them, that a further grant has to be made yearly out of the Sustentation and other Church funds, to an amount of £1,200 or thereabouts, in order to make up even half of the aggregate deficiency in their incomes. Still each year the amount contributed by the people increases, and each year we hope to carry on our work with a diminished grant from the Society. But the Society's aid, so far, has been the very mainstay of our Church's work.

W. W. CAPETOWN.

Letter from the late BISHOP *of* GRAHAMSTOWN.

I LOSE no time in replying to your Circular Letter, though being away from home and not having documents at hand I shall write briefly.

It seems to me impossible to overestimate the value of the Society's aid to this land of South Africa since the year 1848, when Bishop Gray first landed on these shores. The simple fact of his one diocese having been allowed, in thirty-two years, to grow into a Province with eight several sees—and his handful of a dozen or fifteen clergy to grow into something between 150 and 200 (you will know the statistics better than I do from memory alone), and in nearly the whole of this work, besides our Diocesan Colleges (two in this diocese, two in Capetown, besides those of Bloemfontein and St. John's, Kaffraria) being aided and set forward by the grants of the S.P.G. as well as of the sister society, S.P.C.K., speaks volumes in itself.

I find my own former Archdeaconry of Grahamstown, which, when intrusted to me in 1848, had only six clergy in it, together with a military chaplain, is now divided into three sees—flanked with three more, two on the eastern and one on the northern border. The six clergy have grown into seventy or eighty, there being forty-seven in my present diocese alone. And I may truly say that there is not one of them who has not indirectly and hardly one who has not directly been aided by the S.P.G.

I wish I could say that all our congregations have learned to become self-supporting. Several of them have done so—but the ill lessons inherited from the richly endowed Mother Church, and the debilitating effects of state aid here, which is now in process

of being withdrawn—have made us more backward in this behalf than I think that so many years of generous aid from home should have left us. The £500 annually distributed among our clergy (exclusive of the grant of £2,670 for Missionaries to the heathen) from S.P.G. funds, will, I trust, be gladly surrendered in another generation to aid other poorer and more struggling Churches.

I have hardly yet named the greatest feature of our work, founded and almost entirely maintained by the S.P.G. It is enough to say that whereas twenty-five years ago we had not a single Kafir convert, we are now counting our communicants by thousands, that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves; which, but for the troubled state of the country would, ere this, have grown into a respectable amount. For the sums which the Kafirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, especially at Newlands and the Keiskamma Hoek, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel.

I may add here that the large sums contributed in the colony towards church building and school building, may form some excuse for our not having learned more rapidly the far more difficult lesson of a continuous instead of a spasmodic liberality, such as alone can ensure a fixed and permanent support of the Christian Ministry amongst us. On reviewing the above I hope there is no need of deprecating the idea that a statement of our progress is in any way a self-glorification. The uppermost feeling on contemplating this great and rapid growth, must be "What hath God wrought!" And next, through what instrumentality, under His blessing, have we thus been enabled to lengthen our cords and strengthen our stakes? Partly by beneficent Government aid in the days of our infancy—partly by generous private liberality—but mainly through the continuous stream of bounty derived from the S.P.G.

N. J. GRAHAMSTOWN.

Letter from the BISHOP *of* ST. HELENA.

THE following statements will show in some measure the fruits of the assistance extended to this diocese by the Society.

In 1846 there were two Sunday services in Jamestown—one at the country church (now the cathedral), and a weekday service twice a month at Longwood. For the whole work of the island

there was only one clergyman, the Colonial Chaplain, with occasional help on Sundays in Jamestown from the Military Chaplain. What must have been at that time, under these circumstances, the religious and moral condition of the inhabitants, of whom by far the largest number were emancipated slaves and their children, may be inferred from the words of Bishop Gray's address to the Island Church Society in 1850, after the addition of an assistant to the Colonial Chaplain in 1848, and of a deacon-schoolmaster for work in the country in 1849. The Bishop said, "Partly in consequence of the great heat of the climate, partly from the difficulty of moving about from place to place in this hilly island, it is utterly impossible that the present staff of clergy should, in addition to their other duties, give that full pastoral superintendence over the whole parish which is so essential to its well-being."

Shortly afterwards means were provided for the support of five clergymen on the island by the Society's liberal addition to small endowments made by the Government, and funds raised by local contributions. Two new churches were built, and every part of the island was brought under the full ministrations of the Church. A very important work greatly blessed in its fruits was commenced and carried on among the negroes landed here from the slave vessels taken on the African coast. They were carefully instructed, prepared for baptism, and had special services regularly held for them, which they attended with great regularity to the number of from 150 to 200.

In 1871 the Government withdrew its support of the Church to the amount of £340. This was a terrible blow to us; but for the Society's grants this work could not have been carried on any longer; it was impossible to maintain it, and it has been so ever since, from merely local resources, in consequence of the impoverished condition of the island. A reduction of the number of clergy became necessary, and greatly have we felt, and continue to feel, the sad consequences of this in defective parochial work. Indeed we owe it, under God, to the Society that we are still able, though imperfectly, to meet the spiritual wants of our people.

T. E. St. Helena.

Letter from the Bishop *of* Maritzburg.

The request contained in your Circular Letter is one which, I should suppose, would command the readiest response from every Colonial and Missionary Bishop in our communion. The difficulty in complying with it would appear

chiefly to arise from the almost impossibility of judging, especially in young and shifting communities, what is permanent in our spiritual work. There is a further difficulty in this diocese, which is experienced nowhere else in our Church, in estimating accurately the results of the Society's assistance in the foundation and maintenance of the work, a difficulty which has not only to be borne in mind by any one in attempting to present a true report of the past history of the Church in this colony, but forces itself as an element of uncertainty into any calculation of the amount of property acquired by the Church for its permanent benefit, as well as of the number of souls which have been brought within reach of the means of grace.

I am always in the habit of thinking and speaking of all the Church's work here, each parish and Mission, and every institution therein, as owing its existence, either directly or indirectly, to the venerable Society for the Propagation of the Gospel, and always encourage the hope that, even where the effort made has shown least tokens of success, or has had to be for a while abandoned, there may be some permanent, though latent, spiritual work which may bear fruit hereafter; but in looking for the materials for such a statement as you desire, it is impossible to forget the fact that, besides the original endowment of the see by the Colonial Bishoprics' Council, at present alienated, there are buildings and lands acquired, and churches erected under the auspices of zealous Missionaries of the Society, which for the time at least are either unused or perverted to a use for which they were never designed.

But, in spite of this, which must, as I have said, import an element of doubtfulness as to the permanence of certain parts of the work as represented by material property, the fruits of the Society's assistance may be thankfully recognised in almost every part of the diocese. Exclusive of eight churches and three parsonage houses at present in Bishop Colenso's possession, but which, it is hoped, may eventually revert to the Church, there are many proofs of the growth and extension of the work, which those who study the annual returns and reports will have already marked. The grant for the maintenance of clergy amongst our scattered and struggling colonists has been so administered as to be gradually extended over a much larger area, calling forth local contributions to meet the original grant, which has been reduced as the resources of the several parishes and congregations were able to bear it, in order to create fresh centres of work wherever the number of the population justified the attempt; while the grant for native work by similarly careful manipulation, and aided by the timely subsidy of the

Ladies' Association, has enabled me to add no less than eleven workers to the staff which I found engaged in directly Mission work on my arrival here in 1869.

I am unwilling to delay this letter for a single mail, and therefore would refer you to former returns for statistics as to the number of our communicants, and the amount contributed for Church purposes throughout the diocese, both of which items have been steadily on the increase year by year, and have grown from almost *nil* at the time when the Society's Missionaries began their work.

I would only add that, as regards development from within, and the hope of independence of extraneous aid, that though our present Clergy Sustentation Fund only amounts to £3,600, towards which the Society contributed £500, yet there are already two parishes which are now entirely self-supporting, and others which are advancing towards this condition.

In the twelve years of my Episcopate, the number of clergy has risen from eleven to twenty-eight, the churches from three to twenty-two (eight more being in course of erection or projected), the parsonages from one to eleven; while I have besides six catechists, six lay readers, and seven lady helpers also at work.

W. KENNETH MARITZBURG.

Letter from the BISHOP *of* ST. JOHN'S.

IN reply to your circular, in which you request me to send you a "summary statement of the fruits which I conceive to have been produced in my diocese by the assistance which the Society has extended to it in the past," &c., I cannot but reply that whatever Church work has been established in Kaffraria is the fruit of the assistance given by the Society at the beginning of the several Missions there. The great difficulty of all such works is to obtain the requisite funds for beginning: these the Society has in every instance which has resulted in the formation of a large or important Mission, contributed; and I do not believe it would have been possible either to begin or carry on Church work in the diocese without such assistance. Very little has been done in Kaffraria towards its independence of money-grants from the English Church, but our every effort with the aid of the Society's grants is to teach the native Christians that it is their duty and privilege to be independent self-supporters and helpers on of the Gospel of Christ amongst their still unbelieving countrymen.

HENRY ST. JOHN'S, KAFFRARIA.

Letter from the BISHOP *of* PRETORIA.

THE debt of this diocese to the Society is (1) for an annual grant for the maintenance of clergy, which constitutes, above its actual value, the one element of certainty when all else is uncertain.

(2.) A contribution to the endowment of the Bishopric, and an annual grant towards the Bishop's income. The value of this can only be estimated on the spot, when the full force of Tertullian's words "*ubi episcopus, ibi ecclesia*," read in the light of modern Transvaal history, can alone be comprehended.

(3.) I may add that the element of reliability at this present time makes its grant of far greater value.

(4.) If the Block Grant for passage of clergy be renewed then that may be added to the Society's good service to us, and it is as good and valuable as either of the others to say the least.

H. B. PRETORIA.

Letter from BISHOP MCKENZIE, *of* ZULULAND.

IT is not easy to give a general account of the effect produced in this land by the Missionary work which has been going on under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. No Mission perhaps has had more to contend with from the constitution of the country under the old *régime*, and there has been of late such a convulsion in the war of two years ago that we are now only gathering our scattered people and re-building our desolated stations.

The three places to which the grants of the Society have been mainly devoted and which I have been able to visit are St. Paul's, Kwamagwaza, and Isandhlwana. Of Mr. Jackson's station I know nothing from personal observation [at present]. His own reports will convey all the information I could give, and very likely more, while I beg especially to call attention to a very interesting and suggestive account of his visit to the Amatonga country which was forwarded to the Society in the latter part of last year.

At St. Paul's the Rev. S. M. Samuelson is again resident—of his old house nothing but the foundations remain. He has converted his old waggon shed into two rooms, and has built another which he uses at present for church, school, and study.

His waggon, which ought itself to be standing under cover, serves as bedroom for one of his sons. Happily the garden was not seriously injured either by Zulus or by soldiers. Even his trees remain, though elsewhere they have been cut down for firewood or for strategical purposes, as at the Norwegian Mission Station, Etyowe. But the people in the neighbourhood have been very much scattered, and though some have rebuilt within easy reach, and more are perhaps coming, we find here the full pressure of a difficulty which will for a long time make our work less easy than before. Many of the Zulus could not believe they were really safe after the war, and would not build again near the main roads as before, so that Mr. Samuelson has at present fewer for school and service, and he cannot visit so many in their own kraals. With time and patience and peace in the land, full confidence we trust will be restored, and then we shall reap the benefits which, though at such sad cost, the war has undoubtedly bestowed upon us, in humbling this proud people, in giving them a respect for English power and goodness, and in making them desire to be on friendly terms with us. It is no longer said to one who has taken service for a time under a Missionary, "Why do you work for this dog of a white man?" I find as I travel that at every outspan many come in a friendly way to chat, and all of them salute me as Inkosi, or chief.

However, with regard to St. Paul's it was pleasant to have four presented to me for Confirmation from among those who returned with Mr. Samuelson, and to learn that not many beasts are killed within a considerable circle of the station without a joint being sent to the friends of so many years standing. Just after their return greetings were sent by many who lived a long way off, and the heathen about keep Sunday by abstaining from the harder part of their ordinary work, they will carry firewood but not cut it; they will carry in corn but not reap it. I give you these apparently trifling particulars because they indicate an influence far beyond what we should gather from returns of school attendance or of average congregations.

I am writing this at Kwamagwaza, and here we have a body of Christians already great and steadily growing. Five more families are coming very soon now to live under the laws of the Christian village of Emtini Emide, or "at the tall trees," which is the usual native name for the place. There are far more people resident at this station than there were before the war; they have settled on the various allotments into which a large tract of ground has been marked out; they have adopted

much of the improved methods of building and agriculture which have been shown them; they have taken to planting potatoes and cabbages instead of mealies only; they have adopted a code of regulations and elected a council from among themselves, before which, and not "before the unbelievers," their cases are being tried, and their induna or chief of the council is recognised as an induna by the chief of the district and by all the heathen in the neighbourhood. It may give some idea of the work when I say that on Sunday week I baptized fifteen adults and confirmed thirty-three (none of the fifteen being I regret to say included in the number).

DOUGLAS, BISHOP FOR ZULULAND.

Letter from BISHOP KESTELL-CORNISH, *Missionary Bishop in Madagascar.*

IN obedience to the request which I have received from the Society, I will endeavour to give a brief summary of the results attained by the money which has been spent in Madagascar, and I will begin with the coast:—

Tamatave.—We have built a good church here at a cost of £900, of which £500 was granted from the funds of the Society, the remainder being subscribed by British residents in that town. Besides this we have put up a school for boys and one for girls, which is being enlarged to admit of the reception of boarders; we have built a good church at Mahasoa, which is about eight miles to the west of Tamatave, and at Ivondrona, which is about three miles south of Mahasoa; we have reconstructed the church at Foule Point, which was destroyed last year by a hurricane, and we have purchased a site for a church at Fenoarivo, which, however, will not be proceeded with unless we can find an English Missionary to take up his abode there.

At Andovoranto we have built a good wooden church at a cost of £500.

Our work on the coast is not in a satisfactory condition, chiefly because it has never had fair play. That has taken place of which I have repeatedly warned the Society—our feeble attempts to grapple with the whole of the eastern coast of Madagascar with three men only in priest's orders, has enabled the Independents to raise the cry which I anticipated of the desolation of the great Betsimisaraka tribe. They have from the first opposed our work on the coast by secretly encouraging

the Hova separatists. They have now thrown off the mask and have sent down one of their best men, who is doing his utmost to hinder the advance of the Church. Nor is this all: go where we may from Cape Amber to Cape St. Mary, wherever there is a settlement of Hova, there is a nominal establishment of Christianity affiliated to the Independent body at Antananarivo, so that we are always placed in the position of an intruding body. There are two remedies for this: the first and most essential is to secure real Missionaries. We do not want brilliant men, but we want men of obstinate determination and devotion to work and of well-disciplined minds; we shall be able to place, owing to the increased grant of the Society, three men on the coast this year—one at Vohimare, one at Tamatave, and one at Andovoranto. I pray God that good men may be found to occupy these posts.

The second remedy lies in our increasing influence at the capital. I have no doubt myself that this influence is increasing, but the proof of this will be found on the coast.

Imerina.—With the funds intrusted to us by the Society we have built three churches in the capital and two schools, and we are at present engaged in the construction of a third. Our chief church is Christ Church, where we have a congregation of some 500 to 700, with about 120 communicants. This congregation includes our schools, but then it must be understood that all our congregation except the old are learners; nor is it at all of bad omen that we are able to attract to our teaching a large number of young married men with their wives, their children, and their slaves.

We have around the capital eighteen country stations including the college, and we have continual appeals made to us to extend this branch of our operations.

The college at Ambatoharanana is prospering in spite of the very great difficulties under which it has laboured. If what has occurred could have been foreseen a different site would probably have been selected, for it happened that [illegible] after Mr. Gregory took up his residence there witnessed the outbreak of a very severe epidemic, amounting in fact to a plague; it seemed to take its rise a little to the north of Ambatoharanana, and such was its severity that a perfect panic ensued. This was naturally enough used by any persons who did not wish well to the college to prejudice the minds of the Malagasy against it; happily, however, the epidemic has ceased and the health of the inmates of the college being exceptionally good, confidence is again restored. At the college, besides the students proper, there are eighteen boys, some of them of high rank, who are

being very carefully educated, and some of whom at least will probably become distinguished members of the college. There is a stone church in course of erection which will be a most striking feature at Ambatoharanana, the designs for which were given by Mr. Butterfield. Unfortunately the man sent out as clerk of the works proved to be incapable and it was found necessary to dismiss him. In consequence of this, Mr. Gregory is compelled to add the office of clerk of the works to his many other occupations. The building is now progressing very satisfactorily. I give an account of this work because I think it will interest your Committee, who have shown their sense of its importance by a sustentation grant of £100 per annum. It is right, however, to say that beyond a donation of £100 from the special fund, and of £300 from S.P.C.K., this has been done by Mr. and Mrs. F. A. Gregory, aided by the energetic co-operation of Canon Gregory and other friends in England.

As to the future of the Mission, in spite of many failures and very sad discouragements, I am still hopeful and confident. We are regarded with a considerable and an increasing amount of favour, and when the disadvantages under which we have laboured are duly weighed, it is only wonderful that we have the standing ground which we possess. I believe that we are gradually raising the tone of Christian teaching in Madagascar, as well among those who are under our instruction as among others who are not at present in communion with us, and that a higher and deeper sense of divine truth is being developed. My hope is that this process of development will continue to grow and increase, so as eventually to bring the native Church of Madagascar to the condition of a pure branch of the Church Catholic.

ROBERT K. KESTELL-CORNISH,
Bishop in Madagascar.

Letter from the BISHOP *of* MAURITIUS.

1 So little seems known about Mauritius in England, even among those generally interested in the Church's Colonial and Missionary work, that I think it well to preface this statement with some general remarks as to its locality, inhabitants, and early history.

2. "The Diocese of Mauritius" comprises the important and beautiful island called by Thierry "the Malta of the Indian

Ocean," together with its many small dependencies. These embrace the Seychelles Archipelago, Rodrigues, Diego Garcia, and about seventy other little islands scattered over a vast extent of the Indian Ocean. Rodrigues, the nearest, is 300 miles to the east; and the Seychelles group, the most important dependency, is nearly 1,000 to the north of Mauritius. All are in the tropics.

3. The Portuguese were the first to discover Mauritius (in 1505), but the Dutch were the first to inhabit it nearly a hundred years later. They named it after their Prince Maurice, but abandoned it in 1712 for the Cape of Good Hope. In 1715 the French took possession of it, named it "Isle of France," after their mother country, and peopled it from their colony in the neighbouring island of Bourbon. Its geographical position in the direct line between India and the Cape made it of much importance to their East Indian trade; and the introduction soon after of the sugar-cane, cultivated by a large slave-population, greatly augmented its value. In 1810, the island was captured by Great Britain, whose merchant vessels had been much harassed by the French cruisers which found harbourage at Port Louis, and Mahéburg; and it has ever since formed part of our colonial empire. By the terms of the subsequent Treaty of Paris (1814), the British Crown acquired unconditional and full sovereignty over the colony, beyond the terms of the capitulation of 1810. But the French language and its "Creole" *patois* are still predominant: and we depend for our monthly mail on steamers subsidised by the French Government.

4. The present population of the *Island of Mauritius* numbers all but 360,000 souls, more closely distributed over the area of 714 square miles than the population of Belgium. Of that number some 250,000 are by birth or descent British Indians; the remainder consists of a mixed population of Creoles (of various races), together with natives of China, Bourbon, Great Britain, Madagascar, France, and East Africa and elsewhere, and in that order numerically. The capital, Port Louis, has a population of 66,000 souls, now chiefly coloured; the better classes generally living in the higher parts. The Seychelles group (about thirty in number) contains over 14,000 inhabitants, chiefly in the Islands of Mahé, Praslin, and La Digue. Rodrigues has 1,450, and the other small dependencies about 1,500 among them.

5. The total population of the *Diocese* thus amounts to about 376,000 souls, of whom a little over one-third profess Christianity. Of these I reckon that about 12,000 belong to the

Churches of the Reformation. Of the "Indian" population (250,000) probably not 4 per cent. are professedly Christian; of Mussulmans there are about 35,300, of Buddhists 3,356, and of Parsees 347. How came this large and motley population here? and what have been its leading characteristics and history, so far as Christianity is concerned?

6. In 1834 slavery was abolished in Mauritius, and about 90,000 slaves emancipated. The great majority of these poor people would (there is no doubt) have thankfully embraced the religion of the English nation which set them free, at so great a price; but no efforts were made adequate to this end. Natural causes induced them mostly to join the religion of the majority of their employers. The ancient "Code Noir" (of 1723) provided for the religious instruction of slaves; but it was found at the cession of the colony to our Government that next to nothing had been done in this direction beyond the mere formal act of baptism; and even that had been much neglected. As late as 1829 only two slaves were certified by the Roman Catholic Vicar Apostolic to be "sufficiently instructed in the religion they professed, to know the nature and obligations of an oath,"[1] and the Roman Catholic authorities complain of their ignorance, and of their neglect of public worship.

7. Meanwhile efforts were being made by private English residents in this behalf, and the Government slaves or apprentices (over 1,000 in number) were also instructed about this period in the principles of the Church of England. Some of the chaplains of the troops, and of the men-of-war arriving in the Indian Ocean, used what opportunities they had for evangelising the ignorant and scattered blacks in the colony and its dependencies, notably in the Seychelles and in Rodrigues. But their labours were in too many instances frustrated by the subsequent perverting efforts of the Romish Missionaries, well acquainted with the local French *patois*. Great changes, however, have since supervened. In Mauritius itself the poorer "Creole" race referred to (of Malagashe and African extraction) seems now fast passing away; but many hundreds (it is believed) have died "in the Lord." Our present labourers and small cultivators are chiefly the Tamil and Hindhi "Coolies," introduced under strict Governmental regulations, to work on the sugar estates for a fixed term of years; but they are likely eventually to be the permanent inhabitants of this island.

8. In 1836 the English Civil Chaplain, the Rev. A. Denny, was empowered by the Archbishop of Canterbury and the S.P.G. to open schools for evangelising the ex-slaves and the

[1] See *Report of Protector of Slaves*, 24th June, 1829.

poorer population generally. But the venerable Society was not the first or the only worker then in the field. As early as 1814 a branch of the British and Foreign Bible Society had been established in Mauritius, under the special sanction of the Governor, Sir R. T. Farquhar, who expressed his "earnest desire" to see a school established for the indigent Creoles and free blacks, and for the translation of the Gospel into the Madagascar tongue. In 1836 the Rev. J. Lebrun, of "the London Missionary Society," was appointed director of the Mico benefactions in Mauritius, opened two good schools, and earned by his noble evangelistic efforts the name of the "Apostle of Mauritius." The "Christian Brothers" soon after commenced operations for the Roman Catholic Church.

9. From that date the S.P.G. has carried on its Christian work among the ever-changing population of this tropical colony, both Creole and Indian. Besides erecting several school-chapels—some, alas! to be destroyed by our frequently-recurring hurricanes—it gave as its first annual grant for Missionary operations the sum of £200, which it raised to £500 in 1857, and to £1,000 in 1861; to be reduced however after a few years (1870) to its present amount, viz.: £550. In the year 1867, as many as two ordained Missionaries, six catechists, twenty-six teachers, and fifteen schools were maintained in Mauritius and the Seychelles [1] with the help of liberal grants in aid from the local government. The district of Vacoas (under the late Archdeacon de Joux) was, for many years, and chiefly by the Society's support, the centre of very varied and extended operations, educational and missionary, among the Creole population since dispersed.[2] The Society's present staff, December, 1881, (owing to reductions in school-operations made by the late Bishop Huxtable, when Diocesan Secretary) embraces in Mauritius and the Seychelles, one Missionary, two Creole and two Indian clergymen, together with eight catechists; all of whom are liberally aided by the Government. About eight hundred and fifty Indians (Tamil and Telugu) are connected with the scattered congregations so ministered to, together with about one thousand Creoles in Mauritius and Praslin. The conduct of the services, the contributions of the people, the number of communicants, and the general state of these Missions, are (I think) as fair as can perhaps be expected in the midst of the incessant changes of population, and the opposition of the French Ultramontanism and the Pagan antagonism which we meet with here. And we have the comfort of knowing that

[1] Besides others in Madagascar on a separate grant of £700.
[2] It was subsequently formed into a Government chaplaincy.

many who have passed away—whether by death (as is the case of the Creoles of former times) or by death and departure from the colony (as is the case of the "Coolies" of later years)—have greatly benefited by the Society's care.

10. But this statement refers to only one branch of the S.P.G.'s fruitful effort in this colony. The visit of Bishop Chapman of Colombo, in 1850, led to the formation of the "Mauritius Church Association," a centre of most useful work in many directions for eighteen years; and to the formation of the See of Mauritius, and the great development of Church work which followed the appointment of Bishop Ryan in 1854. Towards the endowment[1] of the bishopric the Society contributed the sum of £3,000. An impulse was thus given to parochial and evangelistic organisation, to the appointment of clergymen paid wholly or in part by the State, to the building of churches and schools, and to increased Missionary effort among both Creoles and Indians, which will never cease to be felt. With the hearty co-operation of those then in authority, and with the aid of our wealthy English residents in those days of unexampled commercial prosperity, institutions were opened for the orphans of poor Europeans and of immigrant Indians, which have since proved of incalculable benefit to the colony and to the many who pass through it. The many thousand sailors who visit Port Louis shared in the happy results of the new organisation through the appointment of a harbour chaplain, aided by the Colonial Church Society; and through the erection of a "Sailors' Home." The Church Missionary Society was also induced to open a "Coolie Mission" in 1856, for natives of South India under the Rev. S. Hobbs, and for those of North India under the Rev. P. Ansorgé, in 1857, similar to one just then initiated in Kandy, Ceylon; and it has since sustained the work with the happiest results by the aid of Missionaries too enfeebled for longer continuance in India.[2] Regular visitations of the Seychelles and other distant dependencies were begun and have continued to the great benefit of the isolated members of our community. And when in God's good providence, Madagascar was reopened to the Christian Missionary in 1863, stations on the coast were formed by both Societies—

[1] Originally £6,150, now reduced to Rs. 45,200 by the destruction of property. The Bishop succeeded to the earlier office of the Senior Civil Chaplain of the colony.

[2] This Society, aided by Government and local funds, has now three Missionaries, two native Clergymen, nineteen Lay Teachers, twenty Schools with more than 1,000 Indian pupils, and about 1,500 native Christians, in the Island of Mauritius: besides an Industrial Institution for children of African origin in Mahé, opened in 1874.

C.M.S. taking the northern, and S.P.G. the central district—under Episcopal direction from Mauritius. Latterly (1874), the work of the Church of England in that great island was transferred to a resident Missionary Bishop in connection with the S.P.G. and with headquarters at the capital. As the nearest colonial Bishop, Dr. Ryan ordained Mr. Taylor in 1864, for the C.M.S. Mission in Mombasa, East Africa, a station subsequently visited by myself, at request, in 1878. No account of the Diocese, however, would be complete, if allusion were not gratefully made to grants obtained from the local government towards church and parsonage buildings, education, and the support of clergymen. The aid of the "Christian Knowledge Society" has also been liberally elicited for church building—a difficulty greatly enhanced by our destructive hurricanes. The "Christian Faith Society" has also granted a sum of £100 per annum for our educational wants for many years. And a noble donation of £2,000 towards the completion of certain churches and parsonages was made by the Baroness Burdett-Coutts. All this generous aid from England drew forth much corresponding help from residents in our then prosperous colony.

11. It cannot be doubted that very much of the above work may be justly traced as the eventual outcome of early efforts encouraged and aided by the venerable Society for the Propagation of the Gospel. And though the entire circumstances of the colony and Diocese have undergone an extraordinary change since about the year 1867, many good fruits of past labours still remain. In that year a malarious fever broke out, which in six months destroyed one-fifth part of the population of Port Louis and one-tenth of the island in the course of twelve months, and which still continues its enervating and often fatal course. This was succeeded by a most destructive hurricane, and by great and long commercial prostration in the following year, from which we have never recovered.

12. Bishop Ryan resigned his office in 1868. He was succeeded by the late Bishops Hatchard and Huxtable, who were both unexpectedly cut off after but a few months of residence. Meanwhile efforts were being made to substitute a more regular synodical organisation in the place of the Mauritius Church Association. Varied and successful as the latter institution had been in many works connected with the deepening and extension of the Church's operations, it was generally felt that a basis of a more representative character was now required than had been practicable before. Owing, however, to the prolonged vacancy in the see, nothing more was accomplished than to prepare a scheme for a voluntary synod. The disendowing

policy of the then existing Government, however, which at that time was extended to this colony, ere long brought matters to a crisis. At the request of a representative church meeting convened by Bishop Ryan in 1872 (during a special visit to the colony), a new Bishop was appointed by the Archbishop of Canterbury. Bishop Royston arrived in March 1873, and proceeded, according to his instructions, to organise a formal Diocesan Synod for the general direction of ecclesiastical affairs. It was found, however, that the proposed Governmental measure was so distasteful to all parties in the colony that, in reply to two petitions addressed to the Crown by the members of the Protestant and the Roman Catholic communities, Her Majesty's advisers decided not to proceed further with the measure. A local Church Ordinance was passed instead, which gave due ecclesiastical jurisdiction to Bishop Royston and his successors, and vested church property in a Board of Commissioners, instead of in the proposed Diocesan Synod which had proved unacceptable to the majority of our communion. The existing financial condition remained untouched; and after long delays Church ministrations proceeded peacefully as before.

13. The difficulty now arose as to the formation of a Church Institution to meet the altered state of the Diocese. Should it be simply the reconstruction of the defunct Church Association —a voluntary but yet formal synod—or a combination of both? After several conferences of the clergy, churchwardens, and leading laymen of the Church of England in Mauritius, it was resolved to organise a Diocesan Society on the last of these plans. Such an organisation, it was generally believed, by combining both official representation and voluntary membership, would for the present best further the interests and operations of the Church of England here. Accordingly at a meeting held in St. Mary's, Port Louis, under the presidency of the Bishop, on the 23rd of February, 1876, the Diocesan Church Society was organised, and has produced very happy results hitherto, both as to the deliberations of its Council and the practical work of its Committee. Owing chiefly to its geographical position and the character of the Colony, the Diocese remains unconnected with any neighbouring ecclesiastical province, but is under the Archbishopric of Canterbury.

14. How long the Colonial Treasury may continue its grants to ecclesiastical purposes is very uncertain. At present, owing to the limited numbers, means, and constant fluctuations of our scattered "general" population in a tropical country, our financial position would be very difficult were they to be withdrawn. For years to come the circumstances of our Indian

population (being immigrants and Coolies, speaking and maintaining at least five native languages, and regarding India as their home) must render Mauritius a *Mission outpost to India*, and one too of great radiating influence. Hence the continued need we have for the aid of the great *Missionary Societies*. The Indian congregations are being trained to help (at least) in supporting their own pastors: and those of the C.M.S. especially, in managing their own affairs through a "Native Church Council." But we have difficulties in dealing with our Indian work far beyond those natural to other Coolie Missions, such as that in Ceylon, arising from our many nationalities and languages; and from the fact that the proprietorship, or at least the management, of almost all the estates is in the hands of gentlemen of French birth or extraction, on whom the Roman Catholic priests—and there are some fifty in this island—can easily bring strong pressure to bear. Almost all of these priests, together with their Bishop and Vicar-general, are salaried by Government. Our own sixteen clergymen in this island, and the three belonging to the (combined) Presbyterians and Independents, also receive aid in some degree or other from the Colonial Treasury.

15. In the *Seychelles* (where £80 of the Society's diocesan grant is assigned to the Rev. C. A. Blackburn of the island of Praslin) the work is very interesting among the Creole population. But the strong opposition of Rome seems increasingly aroused; and she has now a (new) bishop and twelve priests (Savoy Capucins) there, several of whom are paid by Government, in lieu of the four whom I found in 1873. Our people in Praslin are exceedingly poor, and lacked all regular ministrations till Mr. Blackburn's appointment in 1877. The Seychelles grant had been previously assigned to a catechist, and to three elementary schools; we have now seven schools there. Mr. Blackburn works the dozen little islands which form his group very zealously. But it is a constant source of anxiety to me how to reach the wants of the many other small scattered islands. Happily their inhabitants are very few, and they return generally from time to time to headquarters. We have a Government Chaplain in the principal island of Mahé, and a C.M.S. Institution, as mentioned above.

16. The island of *Rodrigues* (300 miles from Mauritius in an opposite direction, and very inaccessible) I visited last year, and have since sent a Creole catechist to work there. It was but the third visit paid by a clergyman of our Church since the Diocese was formed. Most of its people are Roman Catholic, and have two priests paid by Government. Would

that a clergyman of our own Church and his stipend could be secured!

17. There can be little doubt that, in spite of the unceasing and increasing opposition of the Church of Rome, a great change for the better has gradually passed over this whole colony. The various efforts made for the instruction of the young—whether European, Creole or Indian; the faithful ministrations of many good men, of whom not a few have gone to their rest, on behalf of our ever-changing and overlapping, multilingual population —efforts of which so many were originally initiated in connection (more or less close) with the venerable S.P.G., and are now well rooted in our midst as part of a fixed Diocesan organisation —these various efforts deserve very grateful recognition from all Christian philanthropists. But the pressing and momentous questions remain, How shall we best Christianise our composite Indian population? How best reach the young, scattered and working over the estates? How best raise native agents from so ignorant a community, to be their future pastors and teachers? For the general instruction of the masses nothing less than a wisely regulated Governmental measure seems likely to have real prospect of success. Our Church is happy in having been the first and chief pioneer in preparing the way for so important a result; though her educational efforts, in Mauritius itself, are now very much confined to the Indian population.

18. It may seem little in comparison with other Dioceses, but in the conditions of work here I feel thankful to add that each year of my episcopate has seen one new church or chapel opened in some needy part of the Diocese. The public Sunday services, which in 1853 seem to have been but ten or eleven in number, are now upwards of fifty, exclusive of many in the gaols, &c.; and distinct congregations, sometimes as many as four in one edifice, assemble for successive services in English, French, Tamil, Telugu, Hindhi or Bengali. A beginning has also been made in Chinese.

19. One pasteur of the "Église Libre" in France, two Creole catechists, and two Indians have been admitted to Holy Orders since my arrival; and I hope very shortly to ordain two more as native pastors. Three others had been previously ordained by Bishop Ryan, but one of them is dead. Our clerical statistics stand thus at present—

Colonial Incumbents (including Bishop and Archdeacon)	10
Missionary Clergymen	6
Indian Pastors	3
	19

These minister in eighteen churches and chapels, besides six school chapels. We have nine parsonage-houses (colonial or Indian) more or less sufficient, besides three residences for C.M.S. Missionaries.

26. I cannot conclude without recording the deep and grateful sense which I entertain of the value of the fruits produced in this Diocese by the assistance which the Society has extended to it in the past. Much has resulted, especially in connection with the (proper) "colonial" work, to elicit independent development from within. But, as has been above explained, the *Indian* work is of such an uniquely composite and ever changing character, as will make Mauritius a purely "Mission" field for many years to come. I trust that the friends of "Missions" in England will be encouraged to continue their valued aid. There are not many Colonial Dioceses which possess so large a population, not to speak of its heathen character and its peculiar isolation.

P. S. MAURITIUS.

VII.—NEW ZEALAND AND THE PACIFIC.

THE Society's labours in New Zealand commenced in 1839, two years before the consecration of Bishop Selwyn. It immediately gave considerable assistance to the Bishop, which his Lordship was ever forward to acknowledge; it also contributed largely to the endowment of theological colleges. The single See of New Zealand has grown into six, all of which are now independent of aid from England.

To the Melanesian Mission the Society contributed annually, from 1853 until 1880. On the decease of Bishop Patteson the Society was able, by an appeal to the Mother Church, to raise £7 000 for the perpetuation of his memory. Of this sum £2,000 were spent on the erection of the Memorial Church in Norfolk Island, £1,500 were applied to the cost of the church ship, *The Southern Cross*, and the balance was voted to the endowment of the Mission.

The Society is now assisting in the maintenance of clergymen in Fiji and in New Caledonia.

The letter of the Bishop of Honolulu shows that the Mission intrusted to him, which was not originated by the Society, is indebted for its existence in recent years to the assistance which the Society has extended to it.

To face p 112

Hay, Sons & Lance, Ltd. Bread St. Hill E.C.

Letter from the BISHOP *of* CHRISTCHURCH.

THE Diocese of Christchurch founded by the Canterbur Association and formed out of the diocese of New Zealand (by patent, in 1856), originally comprised the southern portion of the Middle Island, and the Southern Island, and is now limited to the Province of Canterbury, and to part of the Province of Westland and the Chatham Islands.

The endowments of the diocese were created out of a fund arising from the sale of lands in the Canterbury settlement previous to 1850, and appropriated by the Association to ecclesiastical and educational purposes within the Province of Canterbury.

The whole amount thus appropriated was about £25,000, and, including a grant of £1,000 from the Society for the Propagation of the Gospel in Foreign Parts in aid of the Bishopric Endowment, was invested in land in 1851, and it is chiefly from the estate thus acquired that endowments have been secured for the Bishopric, the Cathedral, Christ's College, and for general Church purposes.

In 1856, when the Bishopric of Christchurch was constituted, the annual income from the Bishopric Endowment was £600, and is now £1,000. The annual income from the Cathedral Endowment, set apart for a Dean and four Canons, is £1,000: the income of Christ College £1,200, and that from the General Endowment for Church purposes £4,000—such purposes including supplementary grants to clerical stipends, grants and loans for the building of churches, schools, and parsonages.

It is obvious that the augmentation of the Bishopric Endowment by the grant of the Society was of great assistance in enabling the Canterbury Association in carrying out the design which had been contemplated from the first, viz., of planting the Church in their settlement in its entirety; and though this was not fully accomplished until the appointment of a Bishop in 1856, yet but for the assistance of the Society the appointment might have been indefinitely postponed.

The diocese since then has been indebted to the Society for a small annual grant, first made in 1864. It was made at a time when the resources of the diocese were being strained to the utmost to supply the spiritual wants of a large and sudden accession to the population, attracted in many instances to the diocese by the discovery of a goldfield on the western side, and when, too, the endowments for general Church purposes, being comparatively unproductive, the Church was chiefly dependent

on the voluntary contributions of her members for the maintenance and extension of her ministrations. This grant was [doubled in 1874 and] discontinued at the end of 1879, but the addition to the resources of the diocese was very helpful and encouraging, and must ever be gratefully remembered, as an indication and substantial proof of the sympathy of the Mother Church with her colonial offshoot in its efforts to fulfil the duties of its mission.

The following particulars relative to the progress and present condition of the Church in this diocese may not be without interest. The first settlers landed in the Province of Canterbury in December 1851, and the Bishop in December 1856. The population of the settlement at the period of his arrival was about 5,000, of whom 70 per cent. were members of the Church. Five churches had been built, and clergymen provided for them, maintained in part by voluntary contributions and the proceeds of the endowments. There were four other clergymen resident in the diocese, who gave their services gratuitously.

The population of the diocese in 1878, when the last census was taken, was 102,098, of which 50,937 were members of the Church, including 736 Maori. (Probably about 4,000 have since then been added to the population.) The churches are seventy-seven in number, and are distributed in thirty-nine separate cures, and there are altogether fifty-five clergymen; of these thirty-nine are in charge of cures—thirty-six on the eastern side of the diocese in the Canterbury Province, three on the goldfields in Westland. Those in charge of cures are entitled by the regulations of the Synod to a stipend of at least £280 per annum, or where there is no parsonage house, £320 per annum, inclusive of a grant of £50 per annum from the Church Endowments or Diocesan Funds. In the town and suburban parishes the stipends of the incumbents much exceed the stipulated amount.

Christ College, which is situated on ten acres of land immediately adjoining Christchurch, is making provision in her upper department for fifteen students, theological and others, who are reading for their degree in the New Zealand University. They will be under the care and teaching of a resident Principal; and in her lower department, or Grammar School, she is educating 180 boys with a staff of eight masters, five of whom are graduates of English universities, and a divinity tutor who is also the chaplain of the College chapel.

The nave of the Cathedral, after the designs of the late Sir Gilbert Scott (the first stone of which was laid in 1864) will be completed and opened for divine worship during this present year (1881). It is indebted for its tower, spire, and peal of bells

to the liberality of one of the earliest settlers of the province, and to the family of his deceased brother.

The Chapter consists of a dean, four canons, and four lay members, and the Chancellor of the diocese. The appointment of the dean, canons, and lay-members is vested in the Chapter and Standing Committee of the diocese acting as one body for such purpose. No appointment is valid unless with the assent of the Bishop. So soon as the proceeds of the Capitular Estate are sufficient for the maintenance of the canons, they will be relieved, as the Dean is, of all parochial duties, with the view of their services being available exclusively for the performance of duties appertaining to the Cathedral, and of such as are of a diocesan character.

H. J. C. CHRISTCHURCH.

Letter from the BISHOP *of* AUCKLAND.

IN response to your letter, I gladly place on record my sense of the obligation under which this diocese is to the Society for the Propagation of the Gospel, for its great assistance in the past. I have not had time, since the receipt of your letter, to look through the old account books of the diocese, and ascertain the extraordinary purposes for which grants of money were made to the diocese in the years of my predecessor; but in his time, as during my (now nearly) twelve years, much help was given towards the maintenance of clergy in the outlying parts of the diocese. The small grants made each year (until the end of 1879), towards the stipends of such clergy, greatly encouraged the people visited to contribute what they could themselves towards such stipends; and I think I may truly say that, without the Society's grants, many of our people, scattered along the distant coasts and in far-away parts of the bush, would scarcely have been visited at all by clergymen in the early days of the colony.

2. By the liberality of the S.P.G., Bishop Selwyn was able to offer lump sums of money to certain of our parishes, on condition of their contributing the like sums, to form parochial endowments, which have been, and are, most helpful to us in carrying on and extending the Propagation of the Gospel among the people of the colony.

3. Most judicious help has been afforded to us by the Society, in making grants towards the maintenance of approved theological students, who, without such help, would probably have been lost to the pastoral staff of the diocese.

I pray that God may enable it to do for others what it has done for us.

W. G. AUCKLAND.

Letter from the BISHOP *of* HONOLULU.

IN reply to your circular I find that the first Mission of the Anglican Church to the Hawaiian Islands, although liberally supported here by the King, His late Majesty Kamehameha IV., at whose special request the Mission was sent to his kingdom, and in England by a very influential Committee, was nevertheless from its first inception aided by the Society for the Propagation of the Gospel. The steady support that the Mission has continued to receive from that period from the Society has proved of the greatest value in enabling the Mission to hold its ground and prosecute its work, until there is every hope of its taking firm root in the islands. When the Mission was left without a head in 1870 and 1871, the continuance of the Society's grant contributed in no small degree to its maintenance. The second Bishop was sent out in 1872, directly dependent for one-third of his stipend on the Society, besides receiving a grant for the assistance of the Missionary clergy. The death of Kamehameha V. at the end of 1872, who contributed two-thirds of the episcopal income, was a severe blow to the Mission, and it became a very serious question how it was to be maintained, the successors to the throne showing no sign of following the example of the Kamehamehas. This anxious question was set at rest by the Society providing in 1876 the entire stipend of the Bishop on a reduced scale.

Judged merely by statistics, the Anglican Church cannot yet claim to have an equal hold upon the nation with the Congregationalists and Roman Catholics, who were both firmly established before the Anglican Church was represented in the kingdom. At the same time it has had an influence which has been felt far beyond the circle of its professed adherents, notably in its educational work, in causing the middle wall of partition between the white and coloured races to disappear, and not least in securing a general recognition of Christmas Day and Good Friday, which passed unnoticed up to 1862. What has been wrought is not to be judged merely by the congregations that assemble for worship, according to the form of the Book of Common Prayer. Much of the work of the Mission is hid from observation. Scattered throughout the islands are to be found homes in which the mother or children will speak with gratitude of the training they received or are receiving in the schools of the Mission; and in such homes may be discerned the nucleus of future congregations in the not very distant future.

The great development in recent years of sugar cultivation

and manufacture is creating new centres of population. In many of the Plantations the desire is expressed for the ministrations of the Anglican Church. But until the planters and owners begin to reap the return of their investments, there is but little money forthcoming for the support of the Church. There is every indication that if the islands continue prosperous the number of clergy will be considerably increased in the next few years.

The building of a permanent Cathedral will do more than anything else to create a general confidence in the Mission. As indicating a hope that this may shortly be accomplished, I may note that operations in quarrying stone for the building were commenced on January 1st of the present year (1881).

It may be stated in conclusion that a much wider field is opened to the Church for Missionary work in these islands than was presented in 1862. And in viewing the opportunities before us, special account should be taken of the Chinese, who form a large and important element in the population, and for whose evangelization a special effort ought to be made. The islands are thus more than ever a Missionary field, and I will conclude these few remarks with the expression of an earnest hope that the Society will not be disappointed at not beholding more fruit of its fostering care in the past, but will continue to strengthen the Church in these islands for the work that lies before her, of gathering into Christ's Kingdom the various races that congregate on these shores.

ALFRED HONOLULU.

During the past 180 years, the sum of about £5,000,000 has been devoted to its objects by the Society. And now, in foreign parts, where, 180 years ago, not twenty clergymen of the Church of England could be found, there are about 3,000,000 members of our communion, to whom the Word of GOD and the Sacraments are ministered by more than 6,000 clergymen, under the superintendence of 138 Bishops.

Not unto us, O Lord, not unto us, but unto Thy Name give the praise; for Thy loving mercy, and for Thy truth's sake.

I. BISHOPRICS OF THE ENGLISH COLONIAL AND MISSIONARY CHURCH, WITH DATES OF THEIR FOUNDATION.

1. Nova Scotia 1787
2. Quebec 1793
3. Calcutta 1814
4. Jamaica . . . . . 182'
5. Barbados (and Windward Islands, 1878) . . . 1824
6. Madras 1835
7. Australia (now Sydney) . 1836
8. Bombay 1837
9. Toronto 1839
10. Newfoundland 1839
11. New Zealand (now Auckland) 1841
12. Tasmania 1842
13. Antigua 1842
14. Guiana 1842
15. Gibraltar 1842
16. Fredericton 1845
17. Colombo 1845
18. Jerusalem 1846
19. Capetown 1847
20. Newcastle 1847
21. Melbourne 1847
22. Adelaide 1847
23. Victoria (China) . . . 1849
24. Rupertsland 1849
25. Montreal 1850
26. Sierra Leone 1850
27. Grahamstown 1853
28. Mauritius 1854
29. Labuan 1855
30. Christchurch, N.Z. . . 1856
31. Perth 1857
32. Huron 1857
33. Wellington 1858
34. Nelson 1858
35. Waiapu 1858
36. Brisbane 1859
37. St. Helena 1859
38. Columbia 1859
39. Ontario 1861
40. Nassau 1361
41. Zambesi (now Central Africa) 1861
42. Honolulu 1861
43. Melanesia 1861
44. Orange River (now Bloemfontein) 1863
45. Goulburn 1863
46. Niger 1864
47. Dunedin 1866
48. Grafton and Armidale . 1867
49. Maritzburg 1869
50. Bathurst 1869
51. Falkland Islands . . . 1870
52. Zululand 1870
53. Moosonee 1872
54. Trinidad 1872
55. Mid China 1872
(Previously to the formation of No. 70, in 1880, known as "North China," and, wrongly, "Ningpo.")
56. Algoma 1873
57. Independent Kaffraria (now St. John's) . . 1873
58. Athabasca 1874
59. Saskatchewan 1874
60. Madagascar 1874
61. Ballaarat 1875
62. Niagara 1875
63. Lahore 1877
64. Rangoon 1877
65. Pretoria 1878
66. North Queensland . . 1878
67. Caledonia 1879
68. New Westminster . . . 1879
69. Travancore and Cochin . 1879
70. North China (*see* 55) . . 1880

II. BISHOPRICS OF THE AMERICAN CHURCH, WITH DATES OF THEIR FOUNDATION.

1. Connecticut 1784
2. Pennsylvania 1787
3. New York 1787
4. Virginia 1790
5. Maryland 1792
6. South Carolina 1795
7. Massachusetts 1797
8. New Jersey 1815
9. Ohio 1819
10. North Carolina 1823
11. Vermont 1832
12. Kentucky 1832
13. Tennessee 1834
14. Missouri 1835
15. Michigan 1836
16. Arkansas 1838
17. Western New York . . 1839
18. Georgia 1841
19. Delaware 1841
20. Rhode Island 1843
21. New Hampshire . . . 1844
22. Alabama 1844
23. China (Shanghai) . . . 1844
24. Constantinople 1844
25. Maine 1847
26. Indiana 1849
27. Mississippi 1850
28. West Africa 1851
29. Florida 1851
30. Illinois 1851
31. California. 1853
32. Oregon 1854
(Formerly "Oregon and Washington," *see 65.*)
33. Iowa 1854
34. Texas 1859
35. Minnesota 1859
36. Kansas 1864
37. Nebraska 1865
38. Colorado 1865
39. Pittsburgh 1866
40. Japan 1866
41. Louisiana 1866
42. Wisconsin 1866
43. Utah and Idaho . . . 1867
(Formerly "Montana, Utah, and Idaho," *see 64.*)
44. Easton 1868
45. Long Island 1869
46. Albany 1869
47. Central New York . . 1869
48. Nevada 1869
49. Central Pennsylvania . . 1871
50. Niobrara 1873
51. Northern New Jersey . 1874
52. Western Texas 1874
53. Haiti 1874
54. Northern Texas . . . 1875
55. Northern California . . 1875
56. New Mexico and Arizona 1875
57. Western Michigan . . 1875
58. Southern Ohio 1875
59. Fond-du-Lac, Wisconsin . 1875
60 West Virginia 1878
61. Springfield 1878
62. Quincy 1878
63. Valley of Mexico . . 1879
64. Montana (*see 43*) . . . 1880
65. Washington (*see 32*) . . 1880

TABLE OF CONTENTS.

Adelaide, Letter from late Bishop of 56
Africa, Historical Sketch of Work in 92
Albany, Bishop of 5
Algoma, Letter from late Bishop of 30
America, North, Historical Sketch of work in 4
Antigua, Letter from Bishop of . 46
Asia, Historical Sketch of Work in 62
Auckland, Letter from Bishop of . 115
Australia, Historical Sketch of Work in 54
Ballaarat, Letter from Bishop of . 60
Bishoprics, Table of, with dates of their foundation 118, 119
Bishops' College, Calcutta 62
Bombay, Letter from Bishop of . 86
Borneo, Mission to 67
Bray, Rev. Dr. 3
Calcutta, Letter from Bishop of . 67
Caldwell, Letter from Bishop . . 78
Caledonia, New 112
Capetown, Letter from Bishop of . 93
Cawnpore, Massacres at 62
Charter of 1701 3
Charter of 1882 4
China, North 67
Chotâ Nagpore 65
Christchurch, Letter from Bishop of 113
Codrington College 39
Colombo, Letter from Bishop of . 88
Cotton's (Bishop) Three Missionary Successes of India 66
Delhi, Massacre at 62
Delhi Mission, Origin and Progress of 62
Fiji 112
Fredericton, Letter from Bishop of 12
Grahamstown, Letter from the late Bishop of 94
Grahamstown, See of 92
Gordon, Rev. P. 4
Guiana, Letter from Bishop of . . 40
Honolulu, Letter from Bishop of 116
Huron, Letter from Bishop of . . 25
Jamaica, Letter from Bishop of . 50
Japan 67
Jubilee, Society's (1851) 5
Keith, Rev. G. 4
Kestell-Cornish, Letter from Bishop 101
Labuan, Letter from late Bishop of 90
Lahore, Letter from Bishop of . . 70
Littlejohn, Bishop 6
Madison, Bishop 5
Madras, Letter from Bishop of . . 78

Maps—
British North America, *to face p.* 4
United States, ,, 6
West Indies, ,, 40
Australia, ,, 54
India, ,, 62
Ditto, Language Map of ,, 66
South Africa, ,, 92
New Zealand, ,, 112
Maritzburg, Letter from Bishop of 96
Mauritius, Letter from Bishop of . 103
McKenzie, Letter from Bishop . . 99
Melanesia 112
Melbourne, Letter from Bishop of 59
Middleton, Bishop 62
Montreal, Letter from Bishop of . 27
Nassau, Letter from Bishop of . . 53
Newfoundland, Letter from Bishop of 31
New Zealand and Pacific, Historical Sketch of Work in 112
Niagara, Letter from Bishop of . 26
Nova Scotia, Letter from Bishop of 15
Ontario, Letter from Bishop of . 26
Origin of the Society 3
Pacific, the 112
Patteson Memorial 112
Perth, Letter from Bishop of . . 55
Pretoria, Letter from Bishop of . 99
Provoost, Bishop 5
Quebec, Letter from Bishop of . . 18
Queensland, Letter from Bishop of North 61
Rangoon Bishopric 66
Rangoon, Letter from late Bishop of 72
Rawle, Letter from Bishop . . . 52
Rupertsland, Letter from Bishop of 35
Saskatchewan, Letter from Bishop of 37
Seabury, Bishop 5
Singapore, Letter from Bishop of 90
Skelton, Rev. T. 62, 63
St. Helena, Letter from Bishop of 95
St. John's, Letter from Bishop of 98
Sydney, Letter from late Bishop of 54
Tenison, Archbishop 3
Toronto, Letter from Bishop of . 20
Victoria, Bishopric of 67
Wesley, Rev. John 4
West Indies, Historical Sketch of Work in 39
Westminster, Letter from Bishop of New 38
White, Bishop 5
Whitley, Rev. J. C. 66
Winter, Rev. R. R. 63
Ziegenbalg 62

4
6
40
54
62
66
92
112
f 96
108
99
112
f 59
62
27
53
31
l
112
26
f 15
26
3
112
112
55
99
5
18
f
61
66
of 72
52
f 35
of 37
5
of 90
32, 63
of 95
of 98
of 54
3
20
67
4
of
39
pp
38
5
66
63
62